A CHOICE MANUAL,

CONTAINING

What is to be *Believed*, *Practiſed*, and *Deſired* or *Praied for*; the *Praiers* being fitted to the ſeveral Daies of the Week.

ALSO

FESTIVAL HYMNS,

According to the Manner

of the Ancient Church.

Compoſed for the uſe of the Devout, eſpecially of younger perſons,

By Jeremy Taylor, *D.D.*

LONDON,
Printed by *E. Fleſher* for *R. Royſton*, Bookſeller to His moſt Sacred Majeſty,
Anno 1674

RB.23.a.1265
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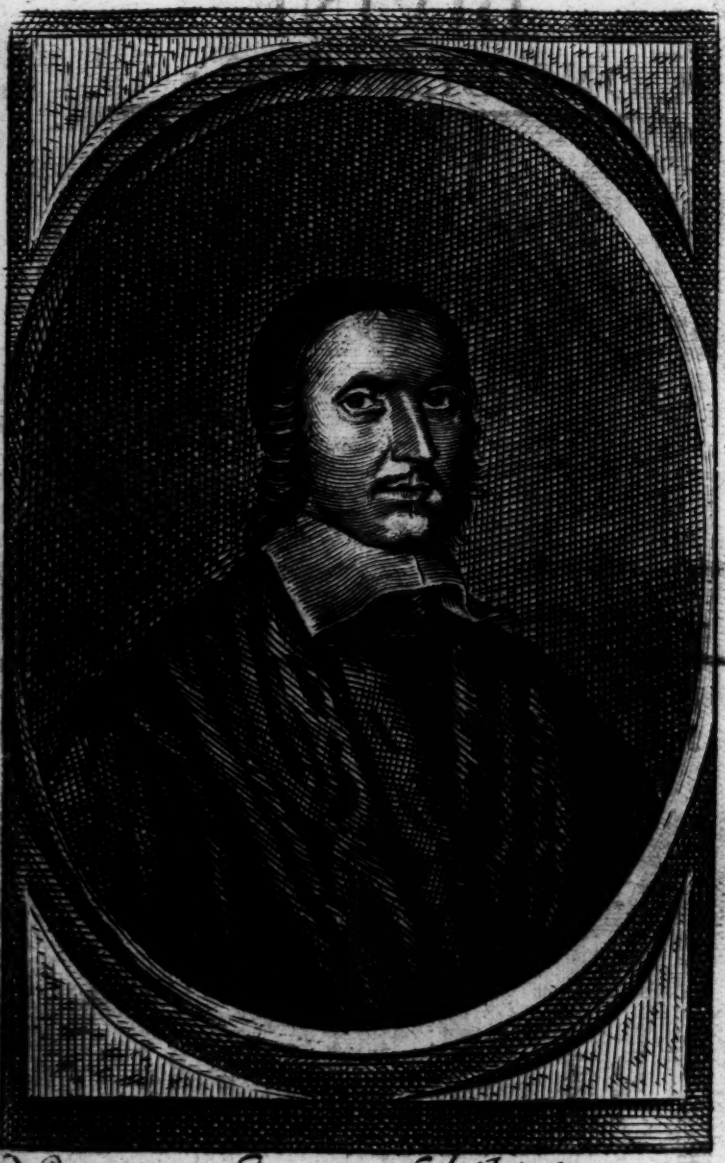
THE Golden Grove.

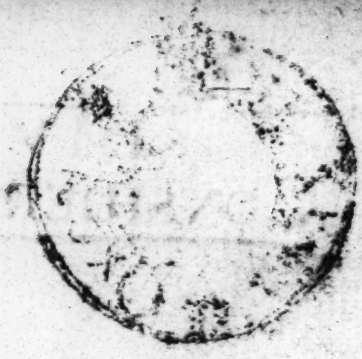


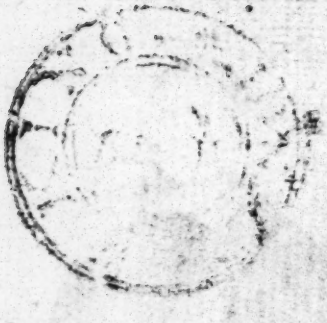
Non magna loquimur sed vivimus.
Nihil opinionis Gratia. omnia
Conscentiæ faciam.

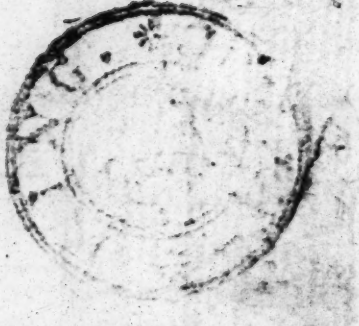
DIVINE CONSIDERATIONS

DOMUS ORATIONIS

Gloria *Miserere Continear*







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15.7.84

TO

The Pious and Devout

READER.

IN this ſad declenſion of Religion, the *Seers*, who are appointed to be the Watchmen of the Church, cannot but obſerve that the Supplanters and Underminers are gone out, and are digging down the foundations; and having deſtroy'd all publick forms of Eccleſiaſtical Government, diſcountenanc'd an excellent Liturgie, taken off the hinges of Unity, diſgrac'd the Articles of Religion, polluted publick Aſſem-

blies, taken away all cogniſance of Schiſm, by mingling all Sects, and giving countenance to that againſt which all Power ought to ſtand upon their guard. There is now nothing left, but that we take care that men be Chriſtians: For concerning the Ornament and advantages of Religion, we cannot make that proviſion we deſire; *Incertis de ſalute, de gloria minime certandum.* For ſince they who have ſeen *Jeruſalem* in proſperity, and have forgotten the order of the Morning and Evening Sacrifice, and the beauty of the Temple, will be tempted to neglect ſo excellent a miniſtration, and their aſſembling themſelves together for peace,

and

and holy Offices, and be content with any thing that is brought to them, though it be but the husks and acorns of Prodigals and Swine, ſo they may enjoy their Lands and their money with it; we muſt now take care that the young men who were born in the Captivity may be taught how to worſhip the God of *Iſrael* after the manner of their fore-fathers, till it ſhall pleaſe God that Religion ſhall return into the Land, and dwell ſafely, and grow proſperouſly.

But never did the excellency of Epiſcopal Government appear ſo demonſtratively and conſpicuouſly as now: Under their conduct and order we had

a Church ſo united, ſo orderly, ſo govern'd, a Religion ſo ſetled, Articles ſo true, ſufficient, and confeſs'd, Canons ſo prudent and ſo obey'd, Devotions ſo regular and conſtant, Sacraments ſo adorn'd and miniſtred, Churches ſo beautious and religious, Circumſtances of Religion ſo grave and prudent, ſo uſefull and apt for edification, that the enemies of our Church, who ſerve the Pope in all things, and *Jeſus* Chriſt in ſome, who dare tranſgreſs an Inſtitution and Ordinance of Chriſt, but dare not break a Canon of the Pope, did deſpair of prevailing againſt Us and *Truth*, and knew no hope but by ſetting their faces againſt

us to deſtroy this Government, and then they knew they ſhould triumph without any enemy: ſo *Balaam* the ſon of *Boſor* was ſent for, to curſe the people of the Lord, in hope that the ſon of *Zippor* might prevail againſt them that had long proſpered under the conduct of *Moſes* and *Aaron*.

But now in ſtead of this excellency of Condition and Conſtitution of Religion, the people are fallen under the Harrows and Saws of impertinent and ignorant Preachers, who think all Religion is a Sermon, and all Sermons ought to be Libels againſt Truth and old Governours, and expound Chapters

that

that the meaning may never be underſtood, and pray, that they may be thought able to talk, but not to hold their peace, they caſting not to obtain any thing but Wealth and Victory, Power & Plunder: and the People have reap'd the fruits apt to grow upon ſuch Crab-ſtocks; they grow idle and falſe, hypocrites and careleſs, they deny themſelves nothing that is pleaſant, they deſpiſe Religion, forget Government, and ſome never think of Heaven; and they that do, think to go thither in ſuch paths which all the Ages of the Church did give men warning of, leſt they ſhould that way go to the Devil.

But

But when men have try'd all hat they can, it is to be ſuppos'd hey will return to the excellen-y and advantages of the Chri-ian Religion, as it is taught by he Church of *England*; for by deſtroying it no end can be erv'd but of Sin and Folly, Fa-ion and Death eternal. For be-ides that no Church that is ene-my to this does worſhip God n that truth of Propoſitions, in hat unblamable and pious Li-urgie, and in preaching the ne-ceſſities of holy life, ſo much as he Church of *England* does; beſides this (I ſay) it cannot be perſecuted by any Governour that underſtands his own inte-reſt, unleſs he be firſt abus'd by falſe

falſe Preachers, and then prefer his ſecret Opinion before hi publick Advantage. For n Church in the World is ſo grea a friend to Loyalty and Obedi ence as ſhe, and her Siſters o the ſame perſuaſion. They tha hate Biſhops have deſtroy' Monarchy, and they that woul erect an Eccleſiaſtical Monar chy muſt conſequently ſubje the temporal to it; and bot one and the other would be Su preme in Conſciences: and the that govern there with an opi nion that in all things the ought to be attended to, will le their Prince govern others, ſ long as he will be rul'd by them And certainly for a Prince t

perſe

erſecute the Proteſtant Religi-
n, is as if a Phyſician ſhould
ideavour to deſtroy all Medica-
ents, and Fathers kill their
ons, and the Maſter of Cere-
onies deſtroy all Formalities
nd Courtſhips, and as if the
ope ſhould root out all the Ec-
leſiaſtick State. Nothing ſo
ombines with Government,
fit be of God's appointment,
s the Religion of the Church of
England, becauſe nothing does
more adhere to the Word of
God, and diſregard the crafty
advantages of the world. If any
man ſhall not decline to try his
Title by the Word of God, it is
certain there is not in the world
a better guard for it then the
true

true Protestant Religion, as it i
taught in our Church. But le
things be as it please God; it i
certain that in that day whe
Truth gets her Victory, in tha
day we shall prevail against al
God's enemies and ours, not i
the purchaces and perquisites o
the world, but in the reward
and returns of Holiness and Pa
tience, and Faith and Charity
for by these we worship God
and against this interest we can
not serve any thing else.

In the mean time we must by
all means secure the foundation
and take care that Religion may
be convey'd in all its materia
parts the same as it was, but
by new and permitted instru-
ments.

ents. For let us ſecure that our ung men be good Chriſtians, is eaſie to make them good oteſtants, unleſs they be a- s'd with prejudice, and ſuck nom with their milk; they nnot leave our Communion l they have reaſon to reprove r Doctrine.

There is therefore in the fol- wing pages a Compendium what we are *to Believe*, what *Doe*, and what *to Deſire*. It is deed very little; but it is e- ugh to begin with, and will rve all perſons ſo long as they ed milk, and not ſtrong meat. nd he that hath given the fol- wing Aſſiſtances to thee de- es to be even a door-keeper in God's

God's Houſe, and to be a ſerva
of the meaneſt of God's ſervant
and thinks it a worthy emplo
ment to teach the moſt ign
rant, and make them to kn
Chriſt, though but in the fi
rudiments of a holy Inſtitutio
This onely he affirms, Th
there is a more ſolid comfort a
material ſupport to a Chriſti
ſpirit in one Article of Faith,
one period of the Lord's Pray
in one Holy Leſſon, then in
the diſputes of impertinent pe
ple, who take more pains
prove there is a Purgatory th
to perſuade men to avoid He
And that a plain Catechiſm c
more inſtruct a Soul, then
whole day's prate which ſo
da

ally ſpit forth, to bid them *get hriſt*, and perſecute his Ser-ants.

Chriſtian Religion is admi-able for its wiſedom, for its mplicity; and he that preſents he following Papers to thee, de-gns to teach thee as the Church as taught in the early days of he Apoſtles; to believe the hriſtian Faith, and to under-and it; to repreſent plain Rules f good Life; to deſcribe ea-ie Forms of Prayer; to bring nto your Aſſemblies Hymns f Glorification and Thankſ-iving, and Pſalms of Prayer. By theſe eaſie paths they lead Chriſt's little ones into the Fold of their great Biſhop: and if by this

this any ſervice be done to God
any miniſtery to the Soul of
Child or an ignorant Woman
it is hoped that God will accep
it: and it is reward enough
if by my Miniſtery God wi
bring it to paſs that any Sou
ſhall be inſtructed, and brough
into that ſtate of good things
that it ſhall rejoyce for ever.

But do thou pray for him
that deſires this to thee, and en-
deavours it,

Jer. Taylor.

CRE

CREDENDA,

OR,

What is to be Believed.

A SHORT

CATECHISM

For the Institution of young persons in the CHRISTIAN RELIGION.

Quest. *IN what does true Religion consist?*

Answ. In the *knowledge of the one true God*, and, *whom he hath sent, Jesus Christ*, and the worshipping and serving them. John 17.3. 1 John 2.23.

Quest. *What dost thou believe concerning God?*

Deut.6.2. Exo.20.2,3. Rev.1.4. Pſal.90.2. 1 Tim.1.17. Gen.1.1. Exo.20.11. Heb.3.4. Iſa.40.12. Job 42.2,3. Pſal. 139.1, &c. Pſal. 147.5. Exo. 34.6,7. 1 Tim.6.1, 16. John 4.24. 1 King.8.27. Amos 3.6. Pſ.139.1,9. Acts 7.48, 49. Pſal.2. 4. & 103.19. & 115.3. Iſa. 11.4. & 44.6.

Anſw. 1. That there is a God. 2. That he is One, 3. Eternal, 4. Almighty: 5. That he hath made all the world: 6. That he knows all things: 7. That he is a Spirit; not of any ſhape, or figure, or parts, or body: 8. That he is preſent in all places: 9. That his ſeat is in Heaven, and he governs all the world ſo that nothing happens without his order and leave: 10. That he is the Fountain of Juſtice, 11. of Mercy, 12. of Bounty or Goodneſs: 13. That he is unalterably happy, and infinitely perfect: 14. That no evil can come near him: 15. And he is the Rewarder of them that diligently ſeek him.

Job 9.4,&c. Deu.32.39. Gen. 18.25. Deut. 32.4. Exod. 34. Pſ. 103.8.& 25. 8. & 86. 5. Pſ. 51. 2. Jam.1.17. Heb. 11.6.

Queſt. *What other Myſtery is reveal'd concerning God?*

Anſw. That God being one in Nature, is alſo three in Perſons expreſſed in Scripture by the names of [*Father*, *Son*, and *Holy Spirit*. The firſt Perſon being known to us by the name of [*The Father of our Lord Jeſus Chriſt.*] The ſecond

Matt.28.19. John 14.16, 26.& 15.26. 1 Cor. 12.4, 5,6. 2Cor.13.13.

Per

Person is called [*The Son*, and *the Word of the Father.*] The third is [*The Spirit and Promise of the Father.*] And these are *Three* and *One* after a secret manner, which we must believe, but cannot understand. 1 John 5. 7. 1 John 1.18. & 3. 16. Luke 24.49. Acts 1. 4. & 3. 33.

Quest. *What is this God to us?*

Answ. He is our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Sons, and his Servants. Colos. 1. 16. Acts 17. 24. 1 Cor. 8. 6. & 1 Cor. 6. 18. Gal. 1. 4. Phil. 2. 22. Dan. 2. 47. Zech. 4. 14. & 14. 9. Matt. 11. 25.

Quest. *Wherefore did God create and make us?*

Answ. That we might doe him honour and service, and receive from him infinite felicities. Psal. 145. 10, 11. Acts 14. 15.

Quest. *How did God make man?*

Answ. By the power of his word out of the slime of the Earth, and he breathed into him the breath of life. Gen. 2. 7.

Quest. *Was man good or bad when God made him?*

Answ. Man was made pure and innocent. Eccles. 7. 29. Ecclus. 15. 14.

Quest. *How then did man become sinfull and miserable?*

Answ. By listening to the whis-

 Gen. 3. *per tot.*

pers of a tempting ſpirit, and breaking an eaſie Commandment which God gave him as the firſt trial of his obedience.

Queſt. *What evils and changes followed this ſin?*

Rom. 5. 12. & 3. 23. & 6. 20. Eph. 2. 3.

Anſw. Adam, who was the firſt man and the firſt ſinner, did both for himſelf and his poſterity fall into the ſtate of death, of ſickneſs and misfortunes, and diſorder both of body and Soul: we were thrown out of Paradiſe, and loſt our Immortality.

Queſt. *Was man left in theſe evils without remedy?*

Gen. 3. 15. Gal. 4. 4. 1 Pet. 1. 20. John 3. 16. Heb. 2. 14, 15, &c.

Anſw. No; but God, pitying his creature, promiſed, That of the ſeed of the Woman he would raiſe up a Saviour and Redeemer, who ſhould reſtore us to God's favour, and to the felicity which we loſt.

Queſt. *How did God perform the promiſe?*

Joh. 8. 25, 18. Heb. 2. 9. & 16, 17, 18. Luke 1. 74, 75.

Anſw. By ſending *Jeſus* Chriſt to take upon him our nature, to die for our ſins, to become our Lord and the Author of holineſs, and life and Salvation to mankind.

Queſt.

Queſt. *Who is Jeſus Chriſt?*

Anſw. He is the Son of God, the Second Perſon of the holy Trinity, equall with the Father, true God, without beginning of life or end of daies.

Isa.9.6. 1 Tim.3.16. 1 John 5.20. Isa.35.4,5. John 1. 2 & 18.& John 8. 5,8. Rev,1.8. Heb.13.8. & 1.8.

Queſt. *How then could he be our Redeemer, and the promiſed ſeed of the Woman?*

Anſw. The Son of God in the fulneſs of time, by the miracles of his Mercy, took upon him Humane nature, and united it after a wonderful manner to his Godhead; ſo that he was both *God* and *Man*. He was born of a Virgin, who conceived him not by any natural means, but by the power of the Holy Ghoſt, and was called *Jeſus Chriſt*; and his Mother's name was *Mary*, of the ſeed of *Abraham*, of the family of *David*. And all theſe things came to paſs when *Auguſtus Cæſar* was Lord of the Roman Empire.

Phil.2.6. Rom.9.5. Gal.4.4. Rom.1.3. Acts 2.30.& 3.32.& 3.22. Heb.1. 1. & 2. 11. Acts 13. 23. Deut.18.15. Matt.1.18. Matth.1.21. Luke 2.4,7. &c.

Queſt. *How did Jeſus Chriſt work this promiſed Redemption for us?*

Anſw. By his holy and humble life, and his obedient dying a painful death for us upon the Croſs.

Heb.29.10.

Queſt. *What benefits do we receive by the life and death of Jeſus Chriſt?*

Reade the 3. & 4. & 5. Chapters to the Hebr. Eph. 2. 13, 14, 15. Luke 19. 27. & 24. 46, 47.

Anſw. We are inſtructed by his Doctrine, encouraged by his excellent Example, we are reconciled to God by his Death; He hath given us an excellent Law, and glorious Promiſes, and himſelf hath received power to make good all thoſe Promiſes to his ſervants, and fearfully to deſtroy them that will not have him to reign over them.

Queſt. *What Promiſes hath Jeſus Chriſt made us in the Goſpel?*

Matt. 6. 25, &c. Rom. 8. 28. John 13. 33. Acts 14. 22. 2 Cor. 1. 4. Matt. 8. 11, 12. & 11. 20, 21. John 6. 44, 45. 2 Pet. 3. 4. Acts 2. 38. & 3. 19. Luke 18. 7. Matt. 7. 7. Col. 2. 13. 1 Cor. 15. 54, 55, 57. Rev. 14. 13. 1 Cor. 15. 22. 1 Cor. 6. 14. 2 Cor. 4. 14. John 6. 40.

Anſw. He hath promiſed to give us all that we need in this life; That every thing ſhall work together for our good; That he will be with us in tribulation and perſecution. He hath promiſed his Graces and his holy Spirit to enable us to doe our duty; and if we make uſe of theſe Graces, he hath promiſed to give us more. He hath promiſed to forgive us our ſins; to hear our praiers; to take the ſting of death from us; to keep our ſouls in ſafe cuſtody after death; and in his due time to raiſe

our

our bodies from the grave, and to oyn them to our Souls, and to give s eternal life, and joys that ſhall never ceaſe.

Queſt. *How is Jeſus Chriſt able o doe all this for us?*

Anſw. When he had ſuffered death, and was buried three daies, God raiſed him up again, and gave him all power in Heaven and earth, made him Head of the Church, Lord of Men and Angels, and the Judge of the quick and dead.

Matt.28.6,& 18. Phil.2.9,&c. Heb.2.9.& 5.9.& 1.8. Tit.2.13,14. Eph.3.14, 15, 20. 1 Cor.11.3. Eph.5.23. Col.2.10. 1 Pet.4.5.

Acts 10.42. 2 Tim.4.1.& 8.17,31.

Queſt. *By what means doth Jeſus Chriſt our Lord convey all theſe bleſſings to us?*

Anſw. *Jeſus* Chriſt had three Offices, and in all he was *Mediator* between God and Man; He is our Prophet, our Prieſt, and our King.

1 Tim 2.5. Heb.8.6.& 9.15.& 12. 24.

Queſt. *What was his Office as he was a Prophet?*

Anſw. This Office he finiſhed on earth; beginning when he was thirty years old to preach the Goſpel of the Kingdom, Faith and Repentance.

John 1.18. Luke 3.23. John 5.43. Luke 24.19. Acts 3.23. &c.

Quest. *When began his Priestly Office? and wherein does it consist?*

Heb. 5. 5, 7, 8, &c. Heb. 7. *per tot.*

Answ. It began at his death; for he was himself the Priest and the Sacrifice, offering himself upon the Altar of the Cross for the sins of all the world.

Quest. *Did his Priestly Office then cease?*

Heb. 7. 24, 25

Answ. No: *He is a Priest for ever*, that is, unto the end of the world, and represents the same Sacrifice to God in Heaven, interceding and praying continually for us in the virtue of that Sacrifice, by which he obtains relief of all our necessities.

Quest. *What doth Christ in Heaven pray for on our behalf?*

Rom. 8. 33, 34. 1 John 2. 1. Heb. 4. 14, 15, 16.

Answ. That our sins may be pardoned, our infirmities pitied, our necessities relieved, our persons defended, our temptations overcome, that we may be reconciled to God, and be saved.

Quest. *How is Jesus Christ also our King?*

Answ. When he arose from his grave, and had for forty days toge-

ther

her converſed with his Diſciples, *ſhewing himſelf alive by many infallible tokens*, he aſcended into Heaven, and there ſits at the right hand of God, all things being made ſubject to him, Angels, and Men, and Devils, Heaven and Earth, the Elements, and all the Creatures; and over all he reigns, comforting and defending his Elect, ſubduing the power of the Devil, taking out the ſting of Death, and making all to ſerve the glory of God, and to turn to the good of his Elect. Heb. 1. 3, 8. Pſal. 110. 1. 1 Theſ. 1. 10. Acts 1. 3. Luke 24. 51. & 1. 33. 1 Pet. 3. 22.

Queſt. *How long muſt his Kingdome laſt?*

Anſw. Till Chriſt hath brought all his enemies under his feet, that is, till the day of Judgement: in which Day ſhall be performed the greateſt acts of his Kingly power; for then he ſhall quite conquer Death, triumph over the Devils, throw his enemies into Hell-fire, and carry all his Elect to never-ceaſing glories: and then he ſhall deliver up the Kingdom to his Father, that God may be all in all. Pſal. 110. 1. 1 Cor. 15. 24, 25, 28. Matth. 25. 34, 41.

Queſt. *How is Chriſt a Mediator in all theſe Offices?*

Answ. A *Mediator* signifies one that stands between God and us. As Christ is a *Prophet*, so he taught us his Father's will, and ties us to obedience: As he is a *Priest*, he is our *Redeemer*, having paid a price for us, even his most precious bloud; and our *Advocate*, pleading for us, and mediating our Pardon and Salvation: As he is a *King*, so he is our Lord, our Patron, and our Judge; yet it is the Kingdom of a Mediator, that is, in order to the world to come, but then to determine and end. And in all these he hath made a *Covenant* between God and us of an everlasting interest.

Gal. 3. 20.

Heb. 8. 6. & 9. 15, & 12. 24.

1 Cor. 15. 24.

Quest. *What is the Covenant which Jesus Christ our Mediator hath made between God and us?*

Answ. That God will write his Laws in our hearts, and will pardon us and defend us, and raise us up again at the last day, and give us an inheritance in his Kingdome.

Heb. 8. 6. & 10. 13. Heb. 10. 16. & 12. 24. Jer. 31. 33.

Quest. *To what Conditions hath he bound us on our parts?*

Answ. Faith and Repentance.

Mark 16. 16. Matth. 4 17. Acts 8. 37. & 2. 31.

Quest. *When do we enter into this Covenant?* *Answ.*

Answ. In our Baptism, and at our ripe years, when we understand the secrets of the Kingdom of Christ, and undertake willingly what in our names was undertaken for us in our infancy. Acts 2.38, 41. & 3 19.

Quest. *What is the Covenant of Faith which we enter into in Baptism?*

Answ. We promise to believe that *Jesus* Christ is the *Messias*, or he that was to come into the world; That he is the Anointed of the Lord, or the *Lord's Christ*; That he is the Son of God, and the Son of the Virgin *Mary*; That he is God incarnate, or *God manifested in the flesh*; That he is the Mediator between God and Man; That he died for us upon the Cross, and rose again the third day, and ascended into Heaven, and shall be there till the day of Judgement; That then he shall be our Judge; In the mean time he is the King of the world, and Head of the Church. 1 John 2.9. Matt.16.16. & 1.18. 1 Tim.3.16. Rom.14. 9. Acts 1.9.& 3.21.& 17. 31. Rev.1.5.& 17.14.

Quest. *What is the Covenant of Repentance?*

Answ.

Luke 1.75. Tit.2.11,12. 1 Pet.2.1,2, 3. 2 Pet. 1. 4, &c. Heb.12.1, 2.

Answ. We promise to leave all our sins, and with a hearty and sincere endeavour to give up our will and affections to Christ, and doe what he hath commanded (according to our power and weakness.)

Quest. *How if we fail of this Promise through infirmity, and commit sin?*

1 Joh.2.12. & 5. 16, 17. Gal. 6.1. & 5.24,25.

Answ. Still we are within the Covenant of Repentance, that is, within the promise of pardon, and possibility of returning from dead works, and mortifying our lusts: and though this be done after the manner of men, that is, in weakness, and with some failings; yet our endeavour must be hearty, and constant and diligent, and our watchfulness and prayers for pardon must be lasting and persevering.

Quest. *What Ministeries hath Christ appointed to help us in this duty?*

Rom.10.15. Eph.2.20. & 4.11 12. 1 Cor.12.28. 2 Cor 5. 20. Matt.28.20.

Answ. The Ministery of the Word and Sacraments, which he will accompany with his Grace and his Spirit.

Quest. *What is a Sacrament?*

Answ.

Answ. An outward Ceremony ordained by Christ, to be a sign and a means of conveying his grace unto us.

Quest. *How many Sacraments are ordained by Christ?*

Answ. Two: Baptism, and the Supper of our Lord. Matt. 28. 19. & 26. 26. 1 Cor. 11. 21.

Quest. *What is Baptism?*

Answ. An outward washing of the Body in Water, in the Name of the Father, Son, and Holy Ghost: in which we are buried with Christ in his death, after a Sacramental manner, and are made partakers of Christ's Death and of his Resurrection, teaching us, that we should rise from the death of Sin to the life of Righteousness. Gal. 3. 27. —— Eph. 5. 26. 1 Cor. 12. 13. —— Col. 2. 11, 12. Rom. 6. 4. —— Acts 2. 38. John 3. 5. —— Acts 22. 16. Tit. 3. 5. —— Heb. 10. 22. 1 Pet. 3. 21.

Quest. *What is the Sacrament of the Lord's Supper?*

Answ. A ceremony of eating Bread and drinking Wine, being blessed and consecrated by God's Minister in publick Assemblies, in remembrance of Christ's Death and Passion. 1 Cor. 11. 23, 24, 25. Matt. 26. 26. Mark 14. 22. Luke 22. 19.

Quest.

Queſt. *What benefits are done unto us by this Sacrament?*

1 Cor. 10. 16. Matt. 26. 28. *Anſw.* Our Souls are nouriſhed by the Body and Bloud of Chriſt, our Bodies are ſealed to a bleſſed Reſurrection and to Immortality; our Infirmities are ſtrengthned, our Graces increaſed, our Pardon made more certain: and when we preſent our ſelves to God, having received Chriſt's Body within us, we are ſure to be accepted, and all the good prayers we make to God for our ſelves and others are ſure to be heard.

Queſt. *Who are fit to receive this Sacrament?*

1 Cor. 11. 27, 28, 29. *Anſw.* None but baptized Chriſtians, and ſuch as repent of their Sins, and heartily purpoſe to lead a good Life.

Queſt. *What other Miniſteries hath Chriſt ordained in his Church to help us, and to bring ſo many great purpoſes to paſs?*

2 Cor. 5. 18. Acts 20. 28. 1 Pet. 5. 2. Gal. 1. 16. James 5. 14. *Anſw. Jeſus* Chriſt hath appointed Miniſters and Embaſſadors of his own to preach his Word to us, to pray for us, to exhort and to reprove,

rove, to comfort and inſtruct, to eſtore and reconcile us, if we be o-ertaken in a fault, to viſit the ſick, ſeparate the vile from the preci-us, to adminiſter the Sacraments, d to watch for the good of our ouls.

Queſt. *What are we tied to per-rm towards them?*

Anſw. To pay them honour and maintenance, to obey them in all nings according to the Goſpel, and order our ſelves ſo that they may ve account of our Souls with earfulneſs and joy. Gal.6.6. 1 Tim.5.17. Heb.13.17.

Queſt. *Which are the Command-ents and Laws of Jeſus Chriſt?*

Anſw. They are many, but eaſie; oly, but very pleaſant to all good inds, to ſuch as deſire to live well this world and in the world to ome: and they are ſet down in the ermons of our Bleſſed Lord and of is Apoſtles; but eſpecially in the , 6, 7. Chapters of S. *Matthew.* Reade alſo Rom.12. Eph.5,& 6. Chapters. 1 Theſ.5.

AN

AN EXPOSITION OF The Apostles *Creed.*

I Believe in God,

I Believe that there is a God, who is one, true, supreme and alone, infinitely wise, just, good, free, eternal, immense and blessed; and in him alone we are to put our trust.

Luke 6.35. Deut.10.17. & 6.4. Mar.12.29, 32. 1 Cor.8.4.

John 17. 3. 1 Thes. 1. 9. Psal. 90. 2. & 93. 2. & 77. 13. & 95. 3. & 147. 5. Rom. 16. 27. 1 Tim. 1. 17. 2 Chron. 19. 7. Psal. 119. 137. 1 Chron. 16. 34. Psal. 34.8. & 135. 3,5. Exod. 33. 19. 1 Tim. 1, 11.

The Father Almighty,

I believe that he is (1.) *the Father* of our Lord *Jesus* Christ, and (2.) of all that believe in him, whom he hath begotten by his Word,

John 8. 38. Rom. 8. 29, 32.

Word, and adopted to the inheri- 1 Cor. 8. 6. & 15. 24.
ance of Sons: and becauſe he is Matt. 24. 36.
ur *Father*, he will doe us all that Heb. 2. 11.
ood to which we are created and 1 Pet. 1. 23. Gal. 4. 4.
leſigned by Grace; and becauſe
e is *Almighty*, he is able to per-
orm it all; and therefore we may
afely believe in him and relie upon
im.

Maker of Heaven & Earth.

He made the Sun and the Moon, Iſa. 65. 17. & 66. 22.
he Stars, and all the regions of Glo- Acts 4. 24.
y; he made the Air, the Earth and the
Water, and all that live in them; he
nade Angels and Men: and he who
nade them does, and he onely can Pſal. 36. 7, 8. Matt. 6. 26.
preſerve them in the ſame being, and & 10. 29, 30.
hruſt them forwards to a better. He
hat preſerves them does alſo govern
hem, and intends they ſhould mi-
iſter to his Glory: and therefore
ve are to doe worſhip and obedi- Rev. 14. 7.
nce to him in all that we can, and Matt. 4. 10.
hat he hath commanded.

And in Jeſus Chriſt,

I alſo believe in *Jeſus* Chriſt, who Matt. 1. 21.
s, and is called a Saviour, and the John 3. 34.
Anointed

Acts 10.38. & 3.22, 23. Anointed of the Lord, promised to the Patriarchs, whom God *anointed with the Holy Spirit and with power*, to become the *Great Prophet*, and declarer of his Father's Will to all the world, telling us how God will be worshipped and served: he is anointed to be *the Mediator* of the

Heb. 12. 24. & 1 8. & 6.17,21. New Covenant, and *our High-Priest*, reconciling us to his Father by the Sacrifice of himself; and to

Rev. 1.5. be the *Great King* of all the world.

Acts 11.26. & 26.28. 1 Pet. 4.16. And by this Article we are *Christians*, who serve and worship God the Father through *Jesus* Christ.

His onely Son,

Jesus Christ is the Son of God, he

Luke 1.32. Rom. 1.3, 4. 1 John 5.9, &c. alone, of him alone. For God by his Holy Spirit caused him to be born of a *Virgin*; by his power he

Heb. 1.5. John 1.11. Col. 1.17, 18,15. raised him from the dead, and gave him a new Birth or being in the Body: he gave him all power, and all excellency. And beyond all this, he

Heb. 1.3. John 5.19. Phil. 2.6. John 3.35. Col. 2.9, 10. John 17.24. is *the express Image of his person, the brightness of his glory*, equal to God, *beloved before the beginning of the world*, of a nature perfectly Divine,

very

ry God by eſſence, and very Man
assumption: as God, all one in
ture with the Father; and as Man,
e Perſon in himſelf.

Our Lord;

Jeſus Chriſt, God's onely Son, is
e Heir of all things and perſons in
s Father's houſe: All Angels and
len are his ſervants, and all the
reatures obey him. We are to be-
eve in him, and by Faith in him
nely and in his Name we ſhall be
ved.

Matt. 28. 18. Acts 2. 36. Pſal. 2. 6, 7, &c. 1 Cor. 8. 6. Heb. 1. 6. 1 Pet. 1. 21.

Who was conceived by the Holy Ghoſt,

I believe that Jeſus Chriſt was
ot begotten of a Man, nor born by
atural means, but that a Divine
ower from God [God's Holy Spi-
t] did overſhadow the Virgin-
lother of Chriſt, and made her in
wonderful manner to conceive
eſus in her womb; and by this his
dmirable manner of being concei-
ed he was the Son of God alone,
nd no Man was his Father.

Luke 1. 35. Gal 4. 4. Luke 1. 32.

Born

Born of the Virgin Mary

Luke 1. 26, &c. Matt. 1. 18. Though God was his Father, and he begat him by the power of the Holy Ghoſt, and cauſed him miraculouſly to begin in the womb of his Mother; yet from her he alſo derived his humane Nature, and by his Mother he was of the Family of King *David*, and called *the Son of Man*: his Mother being a holy perſon, not choſen to this great honour for her wealth or beauty, but by the good will of God, and becauſe ſhe was of Luke 1. 48. rare exemplar modeſty and humility: and ſhe received the honour of Matt. 1. 25. being a Mother to the Son of God, and ever a Virgin, and all generations ſhall call her bleſſed.

Suffered under Pontius Pilate,

After that *Jeſus* paſſed through the ſtate of Infancy and Childhood, Luke 2. 51. being ſubject to his Parents, and working in an humble Trade to ſerve his own and his Mother's needs,

he

e grew to the estate of a man: he
egan to preach at the age of thirty Luke 3. 23.
ears, and having for about three
ears and a half preached the
Gospel, and taught us his Father's
ill, having spoken the Gospel of
is Kingdome, and revealed to us
he secrets of *Eternal Life*, and Joh. 3. 4, &c.
Resurrection of the Dead, *Regenera-* Acts 13. 39.
ion, and *Renewing by the Holy* Matt. 25. 31,
Spirit, *perfect Remission of sins*, 32.
nd *Eternal Judgement*; at last,
hat he might reconcile the world
o his Father, he became a Sacrifice
or all our sins, and suffered him-
elf to be taken by the malicious
Jews, and put to a painful and Luke 22. 63,
&c.
hamefull death; they being en- John 18. 12,
&c.
vious at him for the number of his
Disciples, and the reputation of Matth. 26.
& 27.
his person, the innocence of his
life, the mightiness of his Miracles,
and the power of his doctrine:
and this Death he suffered when
Pontius Pilate was Governour of
Judea.

Was

Was Crucified,

Jesus Christ being taken by t
Rulers of the Jews, bound and d
Matth. 27. Mark 15. Luke 23. John 19. rided, buffeted and spit upon, acc
sed weakly and persecuted violentl
at last, wanting matter and pretenc
to condemn him, they asked him
his Person and Office, and becau
he affirmed that great Truth, whi
all the world of good men long
for, that he was the *Messias*, and de
signed to *sit at the right hand of t*
Majesty on high, they resolved
call it *Blasphemy*, and delivered hi
over to *Pilate*, and by importunit
and threats forced him, against hi
Conscience, to give him up to b
scourged, and then to be Cruci
fied. The Souldiers therefore mock
ing him with a Robe and Reed, an
pressing a Crown of Thorns upo
his head, led him to the place o
his death; compelling him to bea
his Cross, to which they presently
nail'd him; on which for three
hours he hanged in extreme torture,
being a sad spectacle of the most af-
flicted and the most innocent person
of the whole world. *Dead,*

Dead,

When the Holy *Jesus* was wearied with tortures, and he knew all things were now fulfilled, and his Father's wrath appeased towards Mankind, his Father pitying his innocent Son groaning under such intolerable miseries, hastened his death; and *Jesus* commending his spirit into the hands of his Father, cried with a loud voice, bowed his head, and died, and by his death sealed all the Doctrines and Revelations which he first taught the world, and then confirmed by his Bloud. He was consecrated *our merciful High-Priest*, and by a feeling of our miseries and temptations, became *able to help them that are tempted*; and for these his sufferings was exalted to the highest Throne, and seat of the right hand of God; and hath shewn, that to Heaven there is no surer way then suffering for his Name; and hath taught us willingly to suffer for his sake, what himself hath already suffered for ours. He reconciled us to God by his Death, led

Ibidem.

John 18. 30. Phil. 2. 8.

Col. 1. 20.

Isa 53. 10.

Heb. 7. 25. & 9. 12. & 7. 18.

Luk. 23. 46. Joh. 10. 17, 18. 12. 32. & 11. 51. Eph. 2. 13, 14.

led us to God, drew us to himſe
Heb. 2. 10. redeemed us from all iniquity, p
chaſed us for his Father, and
Col. 1. 21, 22. ever made us his ſervants and
deemed ones, that we being de
unto ſin, might live unto Go
Tit. 2. 14. And this Death, being ſo highly b
neficial to us, he hath appoint
John 6. 51. means to apply to us, and to
preſent to God for us in the Ho
Sacrament of his laſt Supper
1 Pet. 2. 24. & 4. 13. And upon all theſe conſideration
that Croſs which was a ſmart an
2 Tim. 2. 11. Gal. 6. 14. ſhame to our Lord, is honour to u
and as it turned to his glory, ſo al
to our Spiritual advantages.

And Buried.

That he might ſuffer every thing
of humane nature, he was by the
Matth. 27. Mark 15. care of his friends and Diſciples
by the leave of *Pilate*, taken from
the Croſs, and embalmed, (as the
manner of the Jews was to bury)
and wrapp'd in linen, and buried in
a new grave hewn out of a Rock.
And this was the laſt and loweſt
ſtep of his Humiliation.

He

He descended into Hell.

That is, He went down *into the* Eph. 4. 9.
ver parts of the earth, (as him-
f called it) into the heart of the Matt. 12. 40.
rth; by which phrase the Scri- Acts 2. 27.
ure understands the state of Sepa-
tion, or of Souls severed from their
odies. By this his descending to
e land of darkness, where all Hos. 13. 14.
ings are forgotten, he sanctified
e state of Death & Separation, that
ne of his servants might ever after
r the jaws of Death and Hell; 1 Cor. 15.
54, &c.
ither he went, not to suffer tor- Rev. 20.
ent, (because he finished all that 13, 14.
on the Cross) but to triumph over
e gates of Hell, to verifie his Matt. 16. 18.
eath, and the event of his Suffer-
gs, and to break the iron bars of Rev. 1. 17,
ose lower prisons, that they may 18.
en and shut hereafter onely at his
mmand.

he third day he rose again from the Dead.

After our Lord *Jesus* had abode Mark 16. 1.
the grave the remaining part of Acts 10. 40.

the day of his Paſſion, and all t
next day, early in the morning up
the third day, by the power of Go
he was raiſed from Death and H
Rom. 14. 9. to Light and Life, never to retu
Acts 5. 30, &c. to death any more, and is becom
Col. 1. 18. the firſt-born from the dead, t
Matt. 28. 1. firſt-fruits of them that ſlept: a
1 Pet. 3. 18. & 1. 3. although he was *put to death in t*
Eph. 1. 17. *fleſh*, yet now, *being quickned*
1 Cor. 15. 20, &c. *the Spirit*, *he lives for ever*. A
as we all die in *Adam*, ſo
Chriſt we all ſhall be made aliv
but every man in his own orde
Chriſt is the firſt; and we, if
follow him in the Regeneratio
ſhall alſo follow him in the Reſu
rection.

He aſcended into Heave

When our deareſt Lord was ri
from the Grave, he converſed w
Luke 24. 45, 50. his Diſciples for forty days tog
Matt. 21. 17. ther, often ſhewing himſelf alive
John 20. & 21. infallible proofs, and once to ſ
hundred of his Diſciples at one a
pearing. Having ſpoken to th
Acts 1. 9. fully concerning the affairs of t
Kingdome, and the Promiſe of

F

Father; leaving them some few
things in charge for the present, he 1 Cor. 15. 6,
solemnly gave them his Blessing, and
in the presence of his Apostles was
taken up into Heaven by a bright 45,
Cloud and the Ministery of Angels,
being gone before us, to prepare a 47.
place for us above all Heavens, in
the presence of his Father, and at Heb. 6. 19.
the foot of the throne of God. From
which glorious presence we cannot
be kept by the charge of Death and
the powers of the Grave, nor the Rom. 8. 38,
depth of Hell, nor the height of 39.
Heaven; but Christ being lifted 1 John 3. 2.
up shall draw all his Servants unto
him.

And sitteth at the right hand of God, the Father Almighty.

I believe that *Jesus* Christ sitteth Phil 2. 8, 9,
in Heaven above all Principalities &c;
and Powers, being exalted above
every Name that is named in Hea- Eph. 1. 17,
ven and Earth, that is, above every 22.
creature above and below, all things
being put under his feet. That he is

always in the presence of his Fa-
ther, interceding for us, and govern-
all things in Heaven and Earth, tha-
Rom.8.34. he may defend his Church, and ad-
Heb.7.27. orn her with his Spirit, and procure
2 Pet. 1. 4. and effect her eternal Salvation.
There he sits and reigns as King
and intercedes as our High-Priest.
He is a Minister of the Sanctuary
and of the true *Tabernacle which*
Heb.12.2. *God made, and not man, the Author*
and Finisher of our Faith, the Cap-
tain of our Confession, the great Apo-
stle of our Religion, *the great Bisho*
of our Souls, the Head of the Church
and the Lord of Heaven and Earth.
1 Pet. 1. 20, And therefore to him we are to pay
Heb.1 6.[21]. Divine Worship, Service and Obe-
dience; and we must believe in him
and in God by him, and rely entire-
ly on the mercies of God through
Jesus Christ.

From thence he shall come

In the Clouds shining, and ad-
orned with the glory of his Father,
John 14.3. attended by millions of bright An-
Matt.24.30. gels, with the voice of an Archan-
gel, and a shout of all the Heavenly
Army,

Army, the Trump of God; and eve-
ry eye ſhall ſee him, and they that 1 Theſ. 4. 16.
pierced his hands and his feet ſhall
behold his Majeſty, his Terror, and
his Glory: and all the families of Rev. 1. 7.
the earth ſhall tremble at his pre- Acts 1. 11.
ſence, and the powers of Heaven 2 Tim. 4. 1.
ſhall be ſhaken, and the whole earth
and ſea ſhall be broken in pieces and
confuſion; for then he ſhall come
to put an end to this world, and

To judge the Quick and the Dead.

For the Father judgeth no man, Joh. 5. 22, 23.
but hath given all judgement to his 1 Theſ. 4.
Son. And at this day of Judgement 16, 17.
the Lord *Jeſus* ſhall ſit in the Air in
a glorious Throne; and the Angels
having gathered together God's Matt. 25. 32.
Elect from the four corners of the Acts 10. 24.
world, all the kindreds of the earth,
being brought before the Judgment-
ſeat, ſhall have the Records of their
Conſcience laid open, that is, all
that ever they thought, or ſpake, or
did, ſhall be brought to their me-
mory, to convince the wicked

always in the presence of his Fa-
ther, interceding for us, and govern-
all things in Heaven and Earth, tha-
Rom.8.34. he may defend his Church, and ad-
Heb.7.27. orn her with his Spirit, and procur-
2 Pet. 1. 4. and effect her eternal Salvation.
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dience; and we must believe in him
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and ſea ſhall be broken in pieces and
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world, all the kindreds of the earth,
being brought before the Judgment-
ſeat, ſhall have the Records of their
Conſcience laid open, that is, all
that ever they thought, or ſpake, or
did, ſhall be brought to their me-
mory, to convince the wicked

of the Justice of the Judge in passing the fearful Sentence upon them, and to glorifie the mercies of God towards his *Redeemed ones:* and then the righteous Judge shall condemn the wicked to the portion of Devils for ever, to a state of torments, the second, and eternal, and intolerable death; and the godly, being placed on his right hand, shall hear the blessed Sentence of Absolution, and shall be led by Christ to the participation of the glories of his Father's Kingdom for ever and ever. *Amen.*

Matt.25.34, &c.

I believe in the Holy Ghost [or] *the Holy Spirit.*

Who is the third Person of the holy undivided, ever-blessed Trinity, which I worship and adore and admire, but look upon with wonder, and am not in a capacity to understand. I believe that the Holy Spirit, into whose name, as of the Father and the Son, I was baptized, is the heavenly Author,

Matt.28.19.

nor, the Captain, the Teacher, and the Witneſs of all the Truths of the Goſpel: that as the Father ent the Son, ſo the Son from Heaven ſent the Holy Spirit to lead the Church into all truth, to aſſiſt us in all Temptations, and to help us in the purchaſe of all Vertue. This Holy *Spirit proceeds from the Father*, and our Lord *Jeſus* received him from his Father, and ſent him into the world; who receiving the things of Chriſt, and declaring the ſame excellent Doctrines, ſpeaks whatſoever he hath heard from him; and inſtructed the Apoſtles, and builds the Church, and produces Faith, and confirms our Hope, and increaſes Charity. And this Holy Spirit our bleſſed Lord hath left with his Church for ever, by which all the ſervants of God are enabled to doe all things neceſſary to Salvation, which by the force of Nature they cannot doe: and we ſpeak by the Spirit, and work by the Spirit, when by his aſſiſtances any ways imparted to us we ſpeak or doe any

John 15.26. Acts 15.32.
16. 13. —— & 3.33.
6.45. —— 24.
7.16, 17. —— 13.
5. 37. —— 1, 2, 3.
20. 28.

Luke 12.12.
John 17. 37.
14.16.
16.13,8.

Matt.10.8,9
Eph.1.17. &
3.16.

1 Cor.2. 10,
11,12.
Rom.8. 14,
15,16.
Rom. 14.17.
& 15.13,19.

thing of our duty. He it is who en-
1 Thes. 1.6. lightens our Understanding, sanctifies our Will, orders and commands our affections; he comforts our sorrows, supports our spirits in trouble, and enables us by Promises and Confidences, and Gifts, to suffer for the Lord *Jesus* and the Gospel. And all these things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon and proportionable to the nature of reasonable creatures. This is he who works Miracles, gives the gifts of Prophecy and of Interpretation, that teaches us what and how to pray, that gives us Zeal and holy Desires; who sanctifies Children in Baptism, and confirms them with his grace in Confirmation, and reproves the world, and consecrates Bishops and all the Ministers of the Gospel, and absolves the Penitent, and blesses the Obedient, and comforts the Sick, and excommunicates the Refractory, and makes intercession for the Saints: that is, the Church

and

and those whom he hath blessed, appointed and sanctified to these purposes, doe all these Ministeries by his Authority and his Commandment and his Aids. This is he that *testifies to our spirits that we are the sons of God*, and that makes us to *cry*, *Abba*, *Father*; that is, who inspires into us such humble confidences of our being accepted in our hearty and constant endeavours to please God, that we can with chearfulness and joy call God our Father, and expect and hope for the portion of Sons both here and hereafter, and in the certainty of this hope, to work out our Salvation with fear and reverence, with trembling and joy, with distrust of our selves and mighty confidence in God. By this holy and ever-blessed Spirit several persons in the Church, and every man in his proportion, receives the gifts of Wisedome, and Utterance, and Knowledge, and Interpretation, and Prophecy, and Healing, and Government, and discerning of Spirits, and Faith, and Tongues, and what-

ſoever can be neceſſary for the Church in ſeveral ages and periods, for her beginning, for her continuance, for her in proſperity, and for her in perſecution. This is the great *Promiſe of the Father*, and it is *the gift of God*, which he will give to all them that ask him, and who live piouſly and chaſtly, and are perſons fit to entertain ſo Divine a Grace. This holy Spirit God gives to ſome more, to ſome leſs, according as they are capable. They *who obey his Motions*, and love his preſence, and improve his Gifts, ſhall have him yet more abundantly: but they that *grieve the Holy Spirit* ſhall loſe that which they have; and they that *extinguiſh him* belong not to Chriſt, but are in the ſtate of reprobation; and they that *blaſpheme* this holy Spirit, and call him the ſpirit of the Devil, or the Spirit of Error, or folly, or doe malicious deſpites to him, that is, they who on purpoſe, conſidering and chuſing, doe him hurt by word or by deed, (ſo far as lies in them) ſhall for ever be ſeparated from the

Luke 24.49. & 4. 18.
Acts 2. 33, 38.
Eph. 4. 7, 30.
1 Cor. 3. 16.
Eph. 1. 13.
Acts 7. 51.
Rom. 1. 14.
1 Theſ. 5. 19.
Mark 3. 29.

pre-

presence of God and of Christ, and shall never be forgiven in this world nor in the world to come. Lastly, this Holy Spirit seals us to the day of Redemption; that is, God gives us his Holy Spirit as a testimony that he will raise us again at the last day, and give us a portion in the glories of his Kingdome, in the inheritance of our Lord *Jesus*. 2 Cor. 1. 22. & 5. 5.

The holy Catholick Church,

I believe that there is and ought to be a visible Company of men professing the service and discipline, that is, the Religion, of the Gospel, who agree together in the Belief of all the Truths of God revealed by *Jesus* Christ, and in confession of the Articles of this Creed, and agree together in praying and praising God through *Jesus* Christ, to reade and hear the Scriptures read and expounded, to provoke each other to love and to good works, to advance the honour of Christ, and to propagate his Faith and Worship. I believe 1 Tim. 3. 15. Eph. 3. 21. Heb. 2. 12. 10. 24.

1 Cor. 14. 26, &c. lieve this to be a *Holy Church*, *Spiritual*, and not *Civil* and Secular but ſanctified by their Profeſſion and the ſolemn *Rites* of it, profeſſing

Matth. 18. 17, 18. holineſs, and ſeparating from the evil manners of heathens and wicked perſons, by their laws and inſtitutions. And this *Church* is *Catholick*;

Acts 12. 5. 1 Cor. 1. that is, it is not confined to the Nation of the Jews, as was the old Religion, but it is gathered out of all Nations, and is not of a differing Faith in differing places, but always did, doth, and ever ſhall profeſs the

Gal. 1, 8, 9. Faith which the Apoſtles preach'd, and which is contained in this Creed; which whoſoever believes is a *Catholick* and a *Chriſtian*, and he that believes not

Col. 2 8, 9. Heb. 13. 8, 9. is neither. This *Catholick Church* I believe, that is, I believe whatſoever all good Chriſtians in all Ages and in all places did confeſs to be the Catholick and Apoſtolick Faith.

The Communion of Saints,

That is, the Communion of all *Chriſtians*; becauſe by reaſon of their

their holy Faith they are called *Saints* in Scripture, as being begotten by God into a lively Faith, and cleanſed by Believing: and by this Faith, and the Profeſſion of a holy life in obedience to *Jeſus* Chriſt, they are ſeparated from the world, called to the knowledge of the Truth, juſtified before God, and indued with the holy Spirit of Grace, foreknown from the beginning of the world, and predeſtinated by God to be made conformable to the image of his Son, here in holineſs of life, hereafter in a life of glory; and they who are *Saints* in their belief and profeſſion muſt be ſo alſo in their practice and converſation, that ſo they may *make their calling and election ſure*, leſt they be Saints onely in name and title, in their profeſſion and inſtitution, and not in manners and holineſs of living; that is, leſt they be ſo before men, and not before God. I believe that all people who deſire the benefit of the Goſpel are bound to have a fellowſhip and ſociety with theſe *Saints*, and communicate with them

Acts 26. 10. & 9. 13, 32. 1 Cor. 6. 11. & 1. 2. Matt. 22. 14.

1 Pet. 1. 2, 14, 15, 16. 2 Pet. 3. 11.

Matth. 18. 17, 18.

in

Heb. 10.25. in their holy things, in their *Faith*, and in their *Hope*, and in their *Sacraments*, and in their *Prayers*, and 1 Cor. 11. 23, &c. in their *Publick Assemblies*, and in their *Government*; and must doe to them all the acts of *Charity* and mutual help which they can and are required to: and without this Communion of Saints, and a conjunction with them who believe in God through *Jesus* Christ, there is no Salvation to be expected; which Communion must be kept in *inward things* alwaies and by all persons, and testified by *outward acts* always, when it is possible, and may be done upon just and holy conditions.

Eph. 4. 13. 5. 6, 7, 21. 6. 18.

Phil. 2. 4. & 1. 27. Rom. 16. 16, 17. 1 John 3. 18. 1 Pet. 1. 22.

The Forgiveness of sins,

I believe that all the sins I committed before I came to the knowledge of the Truth, and all the slips of humane infirmity, against which we heartily pray, and watch, and labour, and all the evil habits of which we repent so timely and effectually that we obtain their contrary graces and live in them, are fully remitted by the bloud of Christ; which forgive-

Rom. 3. 28. Acts 2. 38. 13. 38.

1 John 2. 1, 2, 12. Gal. 6. 2. John 20. 23. Mark 16. 16. 2 Pet. 1. 5, &c.

nes

neſs we obtain by *Faith* and *Repentance*, and therefore are not juſtified by the *Righteouſneſs of Works*, but by the *Righteouſneſs of Faith*: and we are preſerved in the ſtate of forgiveneſs or juſtification by the fruits of a lively Faith, and a timely active Repentance. Eph. 1 13. 1 Pet. 11. 5, 16, 17, 18. Jam. 2. 17, 20, &c. 1 John 3. 21, &c. Heb. 12. 14, 15, 16.

The Reſurrection of the body,

I believe that at the laſt day all they *whoſe ſins are forgiven, and who lived and died in the Communion of Saints, and in whom the holy Spirit did dwell*, ſhall riſe from their graves, their dead bones ſhall live and be clothed with fleſh and ſkin, and their bodies together with their Souls ſhall enter into the portion of a new life: and that this body ſhall no more ſee corruption, but ſhall riſe to an excellent condition; it ſhall be Spiritual, Powerful, Immortal and Glorious, like unto his glorious body, who ſhall then be our Judge, is now our Advocate, our Saviour, and our Lord. 1 Cor. 15. 29, &c. Matt. 22. 31. Rom. 8. 11, 23. John 6. 39. Phil. 3. 20. 2 Cor. 4. 1.

And the Life everlasting.

I believe that they who have their part in this Resurrection shall
2 Thess. 4. 17. meet the Lord in the Air, and when
Rev. 21. 4. the blessed Sentence is pronounc'd upon them, they shall for ever be with the Lord in joys unspeakable and full of glory, God shall wipe all tears from their eyes; there
Rev. 22. 5. shall be no fear or sorrow, no mourning or death; a friend shall never go away from thence, and an enemy shall never enter: there shall be fulness without want, light
Matt. 25. 34. eternal brighter then the Sun, day and no night, joy and no weeping, difference in degree and yet all full; there is *love without dissimulation*, excellency without envy, multitudes without confusion, musick without discord; there the Understandings are rich, the Will is satisfied, the Affections are all love and all joy, and they shall reign with God and Christ for ever and ever. *Amen.*

This is the Catholick Faith, which except a man believe faithfully he cannot be ſaved.

Tertull. de velandis Virgin.

" *Regula quidem fidei una omnino*
" *eſt, ſola immobilis & irreforma-*
" *bilis, credendi, ſcilicet, in uni-*
" *cum Deum Omnipotentem, &c.*
" *Hâc lege fidei manente, cætera*
" *jam diſciplinæ & converſati-*
" *onis admittunt novitatem cor-*
" *rectionis, operante, ſcil. & profi-*
" *ciente uſque in finem Gratiâ Dei.*

The Rule of Faith is wholly one, unalterable, never to be mended, never changed; to wit, *I believe in God, &c.* This Law of Faith remaining, in other things you may encreaſe and grow.

S. Aug. de Fide & Symb.

" *Hæc eſt Fides, quæ paucis verbis*
" *tenenda in Symbolo Novellis da-*
" *tur. Quæ pauca verba fidelibus nota*
" *ſunt: ut credendo ſubjugentur*
" *Deo, ſubjugati rectè vivant, rectè*
" *vivendo cor mundent, corde mun-*
" *do quod credunt intelligant.*

This is the Faith which in few words is given to Novices. Theſe few

few words are known to all the faithful; that by believing they may be ſubject to God, by this ſubjection they may live well, by living well they may purifie their hearts, and with pure hearts they may [reliſh &] underſtand what they do believe.

Max. Taurin. de Tradit. Symb. "*Symbolum teſſera eſt & ſignacu-*
"*lum, quo inter Fideles Perfidóſque*
"*ſecernitur.*

This Creed is the Badge or Cogniſance by which the Faithfull are diſcerned from Unbelievers.

"*Hujus Catholici Symboli brevis*
"*& perfecta Confeſſio, quæ duodecim*
"*Apoſtolorum totidem eſt ſignata ſen-*
"*tentiis, tam inſtructa eſt in muni-*
"*tione cœleſti, ut omnes Hæretico-*
"*rum opiniones ſolo poſſint gladio de-*
"*truncari.* Leo M. ad Pulcheriam Aug.

This ſhort and perfect Confeſſion of this Catholick Creed, which was configned by the Sentences of twelve Apoſtles, is ſo perfect a celeſtial Armour, that all the Opinions of Hereticks may by this alone, as with a ſword, be cut in pieces.

AGEN-

AGENDA:

OR,

Things to be done.

THE DIARY,

OR,

A RULE to ſpend each Day religiouſly.

SECT. I.

1. SUppoſe every day to be a day of buſineſs: for your whole life is a race, and a battel; a merchandice, and a journey. Every day propound to your ſelf a Roſary or a Chaplet of good Works, to preſent to God at night.

2. Riſe as ſoon as your health and other

other occaſions ſhall permit; but it is good to be as regular as you can, and as early. Remember, he that riſes firſt to Prayer hath a more early title to a Bleſſing. But he that changes night into day, labour into idleneſs, watchfulneſs to ſleep, changes his hopes of bleſſing into a dream.

3. Never let any one think it an excuſe to lie in bed, becauſe he hath nothing to doe when he is up: for whoever hath a Soul, and hopes to ſave that Soul, hath work enough to doe *to make his calling and election ſure*, to ſerve God and to pray, to reade and to meditate, to repent and to amend, to doe good to others, and to keep evil from themſelves. And if thou haſt little to doe, thou ought'ſt to imploy the more time in laying up for a greater Crown of Glory.

4. At your opening your eyes, enter upon the day with ſome act of piety.

1. Of Thankſgiving for the preſervation of you the night paſt.
2. Of the Glorification of God for the works of the Creation, or any thing for the honour of God.

5. When you firſt go off from your bed,

ed, ſolemnly and devoutly bow your ead, and worſhip the Holy Trinity, the ather, Son and Holy Ghoſt.

6. When you are making ready, be s ſilent as you can, and ſpend that time n holy thoughts; there being no way eſt to redeem that time from loſs, but y meditation and ſhort mental prayers. f you chuſe to ſpeak, ſpeak ſomething f God's praiſes, of his goodneſs, his mercies, or his greatneſs. Ever reolving that the firſt-fruits of thy Reaſon nd of all thy Faculties ſhall be preſened to God, to ſanctifie the whole harveſt f thy converſation.

7. Be not curious, nor careleſs in your abit, but alwaies keep theſe meaſures.

1. Be not troubleſome to thy ſelf or to others by unhandſomneſs or uncleanneſs.
2. Let it be according to your ſtate and quality.
3. Make Religion to be the difference of your habit, ſo as to be beſt attired upon Holy or Feſtival daies.

8. In your dreſſing, let there be ejaculations fitted to the ſeveral actions of dreſſing: as at waſhing your hands and face,

face, pray God to cleanse your Soul fro
ſin; in putting on your cloaths, pra
him to clothe your Soul with the righte
ouſneſs of your Saviour; and ſo in a
the reſt.

For Religion muſt not onely be th
garment of your Soul, to inveſt it all o
ver; but it muſt be alſo as the fringes t
every of your actions, that ſomething o
Religion appear in every one of them
beſides the innocence of all of them.

9. As ſoon as you are dreſſed with th
firſt preparation of your cloaths, that yo
can decently doe it, kneel and ſay th
Lord's Prayer; then riſe from your knees
and doe what is neceſſary for you in or
der to your farther dreſſing, or affairs o
the houſe, which is ſpeedily to be done
and then finiſh your dreſſing accordin
to the foregoing Rules.

10. When you are dreſſed, retir
your ſelf to your Cloſet, and go to you
uſual devotions; which it is good that a
the firſt prayers they were divided int
ſeven actions of Piety.

1. An act of Adoration.
2. Of Thankſgiving.
3. Of Oblation.
4. Of Confeſſion.

5. O

5. Of Petition.
6. Of Intercession.
7. Of Meditation, or serious, deliberate, useful reading of the holy Scriptures.

11. I advise that your reading should be governed by these measures.

οὐκ ἔστι πρὸς σωθῆναι μὴ συνεχῶς ἀναγινώσκειν ἀπολαύοντα πνευματικῆς.
S. Chrys. Hom. 3. de Lazaro.

1. Let it not be of the whole Bible in order, but for your devotion use the New Testament, and such portions of the Old as contain the Precepts of holy life.
2. The Historical and less useful part, let it be read at such other times which you have of leisure from your domestick imployments.
3. Those portions of Scripture which you use in your Prayers, let them not be long: a Chapter at once, no more. But then what time you can afford, spend it in thinking and meditating upon the holy Precepts which you reade.
4. Be sure to meditate so long, till you make some *act of piety* upon the occasion of what you meditate: either

either that you get some new arguments against a sin, or some new incouragements to vertue; some spiritual strength and advantage, or else some act of Prayer to God, or glorification of him.

5. I advise that you would read your Chapter in the midst of your Prayers in the Morning, if they be divided according to the number of the former actions; because little interruptions will be apt to make your Prayers less tedious, and your self more attent upon them. But if you find any other way more agreeing to your spirit and disposition, use your liberty without scruple.

12. Before you go forth of your Closet, after your Prayers are done, set your self down a little while and consider what you are to doe that day, what matter or business is like to employ you or to tempt you; and take particular resolution against that, whether it be matter of wrangling, or anger, or covetousness, or vain courtship, or feasting; and when you enter upon it, remember upon what you resolved in your Closet.

you are likely to have nothing extra-dinary that day, a general recommen-tion of the affairs of that day to God your Prayers will be ſufficient: but if here be any thing foreſeen that is not ſual, be ſure to be armed for it by a earty, though a ſhort, Prayer, and an arneſt prudent reſolution before-hand; nd then watch when the thing comes.

13. Whoſoever hath Children or Ser-ants, let him or her take care that all the Children and Servants of the family ſay heir Prayers before they begin their work. The *Lord's Prayer* & the *Ten Command-ents*, with the *ſhort verſe* at the end of very Commandment, which the Church ſes, and the *Creed*, is a very good office or them, if they be not fitted for more egular offices. And to theſe alſo it were ood that ſome proper Prayer were ap-ortioned, and they taught it. It were well f they would ſerve themſelves of this Form ſet down at the end of this Diary.

14. Then go about the affairs of your outie and proper imployment, ever voiding idleneſs, or too much earneſt-neſs of affection upon the things of the world: Doe your buſineſs *prudently*, *temperately*, *diligently*, *humbly*, *charitably*.

15. Let there be no idle perſon
or about your family, of beggars or u
imployed Servants, but find them
work and *meat*; call upon them carefu
ly, reprove them without reproaches
fierce railings. Be a maſter or a miſtreſ
and a friend to them, and exact of the
to be faithful and diligent.

16. In your Servants ſuffer any o
fence againſt your ſelf rather then again
God; endure not that they ſhou
ſwear, or lie, or ſteal, or be wanton,
curſe each other, or be railers, or ſlan
derers, or tell-tales, or ſowers of diſſen
tion in the family, or amongſt neigh
bours.

17. In all your entercourſe with you
neighbours in the day, let your affair
be wholly matter of buſineſs or civility
and always managed with Juſtice an
Charity: never let it be matter of curi
oſity or inquiry into the actions of others
always without cenſuring or raſh judg
ment, without backbiting, ſlandering o
detraction: Doe it not your ſelf, nei
ther converſe with them that do. He o
ſhe that loves tale-bearers ſhall never be
beloved, or be innocent.

18. Before dinner and ſupper, as of
ten

as it is convenient or can be had, the publick Prayers of the Church, ſome parts of them, be ſaid publickly the family, and let as many be preſent as you can. The ſame rule is alſo be obſerved for Sundays and Holydays, for their going to Church. Let ſervant be always detained, but relieved and provided for by changes.

19. Let your meal be temperate and holeſome, according to your quality and e ſeaſon, begun and ended with Prayer: and be ſure that in the courſe of our meal, and before you riſe, you recollect your ſelf, and ſend your heart up God with ſome holy and ſhort Ejaculation; remembring your duty, fearing offend, or deſiring and ſighing after e eternal Supper of the Lamb.

20. After meal uſe what innocent reſhment you pleaſe, to refreſh your ind or body, with theſe meaſures.

1. Let it not be too expenſive of time.
2. Let it not hinder your devotion, nor your buſineſs.
3. Let it be always without violence or paſſion.
4. Let it not then wholly take you

up when you are at it; but
your heart retire with some h
thoughts and ſober recollectio
leſt your minde be ſeiſed upon
it, and your affections carried
from better things: ſecure yo
affections for God, and ſober a
ſevere imployment. Here y
may be refreſhed, but take he
you neither *dwell here*, nor
here. It is better never to u
recreation, then at any time
ſin by it: But you may uſe recr
ation, and avoid ſin, and *tha*
the beſt temper. But if you ca
not doe both, be more careful
your Soul then of your refreſh
ment; and *that's the beſt ſecur*
ty. But then, in what you uſe
ſin, carefully avoid it, and chang
your refreſhment for ſome oth
inſtance in which you can b
more innocent.

21. Entertain no long diſcourſe wi
any, but, if you can, bring in ſomethi
to ſeaſon it with Religion: as God mu
be in all your thoughts, ſo, if it be poſſi
ble, let him be in all your diſcourſes, a
leaſt let him be at one end of it; and

whe

hen you can ſpeak of him, be ſure you rget not to think of him.

22. Towards the declining of the day ſure to retire to your private devoti- s: Reade, meditate, and pray. In hich I propound to you this method. n the Lord's day meditate of the glo- s of the Creation, of the works of od, and all his benefits to Mankind, d to you in particular. Then let your evotion be, humbly upon your knees to y over the 8th and 19th Pſalms, and metimes the 104th, with proper Col- &s which you ſhall find or get: ad- g the form of Thankſgiving which is the *Rule of Holy Living*, pag. 378. in e manner as is there directed; or ſome her of your own chuſing.

Medi- tate on { *Monday*, *Tueſday*, *Wedneſday*, *Thurſday* } on { 1. *Death*. 2. *Judgment*. 3. *Heaven*. 4. *Hell*. }

aying your uſual Prayers, and adding me ejaculations or ſhort ſayings of our own, according to the matter of our devotion.

On *Friday* recollect your ſins that ou have done that week, and all your ife-time; and let your devotion be to

recite humbly and devoutly some pen tential Litanies, whereof you may fer your self in the *Rule of Holy Livi* pag. 373:

On *Saturday* at the same time, me tate on the Passion of our Blessed Sa our and all the mysteries of our Redem tion, which you may doe and pray tog ther, by using the forms made to that pu pose in the *Rule of Holy Living*, p. 39 In all your devotions begin and end wi the Lord's Prayer.

Upon these two days and *Sunday* yo may chuse some portions out of *The Li of Christ*, to reade and help your med tation, proper to the mysteries you a appointed to meditate, or any other de vout books.

23. Reade not much at a time; bu meditate as much as your time and ca pacity and disposition will give yo leave: ever remembring, that litt reading and much thinking, little speak ing and much hearing, frequent and shor prayers and great devotion, is the be way to be wise, to be holy, to be devou

24. Before you go to bed, bethink your self of the day past: if nothing ex traordinary hath happened, your Consci- ence

nce is the ſooner examined; but if you ave had any difference or diſagreeing ith any one, or a great feaſt, or great ompany, or a great joy, or a great ſorow, then recollect your ſelf with the ore diligence: ask pardon for what is miſs; give God thanks for what was ood. If you have omitted any duty, make amends next day; and yet if nothing e found that was amiſs, be humbled ſtill, nd thankful, and pray God for pardon if ny thing be amiſs that you know not of. f all theſe things be in your offices, for your laſt prayers be ſure to apply them according to what you find in your examination: but if they be not, ſupply them with ſhort ejaculations before you begin your laſt prayers, or at the end of them. Remember alſo and be ſure to take notice of all the mercies and deliverances of your ſelf and your Relatives that day.

25. As you are going to bed, as often as you can conveniently, or that you are not hindered by company, meditate of death and the preparations to your grave. When you lie down, cloſe your eyes with a ſhort prayer, commit your ſelf into the hands of your faithful Crea-

tor: and when you have done, truſt him with your ſelf, as you muſt doe when you are dying.

26. If you awake in the night, fill up the intervalls or ſpaces of your not ſleeping by holy thoughts and aſpirations, and remember the ſins of your youth: and ſometimes remember your dead, and that you ſhall die; and pray to God to ſend to you and all mankind a mercy in the day of Judgment.

27. Upon the Holy-days obſerve the ſame Rules; onely let the matter of your meditations be according to the myſtery of the day. As upon *Chriſtmas*-day meditate on the Birth of our Bleſſed Saviour, and read the Story and Conſiderations which are in *The Life of Chriſt*: and to your ordinary devotions of every day add the Prayer which is fitted to the myſtery, which you ſhall find in *The Life of Chriſt*, or *The Rule of Holy Living*. Upon the day of the Annunciation, or our *Lady-day*, meditate on the Incarnation of our Bleſſed Saviour; and ſo upon all the Feſtivals of the year.

28. Set apart one day for faſting once a week, or once a fortnight, or once a moneth

noneth at leaſt: but let it be with theſe autions and meaſures.

1. Do not chuſe a Feſtival of the Church for your Faſting-day.
2. Eat nothing till your afternoon-devotions be done, if the health of your body will permit it: if not, take ſomething, though it be the leſs.
3. When you eat your meal, let it be no more then ordinary, leſt your faſting-day end in an intemperate evening.
4. Let the actions of all the day be proportionable to it; abſtain from your uſual recreations on that day, and from greater mirth.
5. Be ſure to deſign before-hand the purpoſes of your faſt, either for *Repentance*, or for *Mortification*, or for the advantages of *Prayer*; and let your devotions be accordingly. But be ſure not to think faſting, or eating fiſh, or eating nothing, of it ſelf to be pleaſing to God, but as it ſerves to one of theſe purpoſes.
6. Let ſome part of that day extraordinary be ſet apart for Prayer,

for the actions of Repentance, so Confession of sins, and for begging of those Graces for whose sake you set apart that day.

7. Be sure that on that day you set apart something for the Poor; for *Fasting* and *Alms* are *the wings of Prayer.*

8. It is best to chuse that day for your fast which is used generally by all Christians, as Friday and Saturday: but do not call it a fasting-day, unless also it be a day of extraordinary devotion and of Alms.

29. From observation of all the days of your life, gather out the four extraordinaries.

1. All the great and shameful sins you have committed.

2. All the excellent or greater acts of Piety which by God's grace you have performed.

3. All the great blessings you have received.

4. All the dangers and great sicknesses you have escaped: and upon all the days of your extraordinary devotions, let them be brought

brought forth, and produce their acts of vertue.

1. Repentance and Prayers for pardon.
2. Reſolutions to proceed and increaſe in good works.
3. Thankſgiving to God.
4. Fear and watchfulneſs, leſt we fall into worſe, as a puniſhment for our ſin.

30. Keep a little Catalogue of theſe, and at the foot of them ſet down what Promiſes and Vows you have made, and kept or broken, and doe according as you are obliged.

31. Receive the bleſſed Sacrament as oftenas you can: endeavour to have it once a moneth, beſides the ſolemn and great Feſtivals of the year.

32. Confeſs your ſins often, hear the Word of God, make Religion the buſineſs of your life, your ſtudy, and chiefeſt care; and be ſure that in all things a ſpiritual Guide take you by the hand.

Thou ſhalt always rejoyce in the evening, if thou doſt ſpend the day vertuouſly.

VIA PACIS.

A SHORT METHOD OF *Peace and Holineſs*; With a Manual of *DAILY PRAYERS*

Fitted to the days of the Week.

SUNDAY.

Decad the firſt.

1. IT is the higheſt wiſedom, by deſpiſing the world to arrive at Heaven: for they are bleſſed whoſe daily exerciſe it is to converſe with God by *Prayer* and *Obedience*, by *Love* and *Patience*.

2. It

2. It is the extremeſt folly to labour for that which will bring torment in the end, and no ſatisfaction in the little enjoyment of it: to be unwearied in the purſuit of the world, and to be ſoon tir'd in whatſoever we begin to doe for Chriſt.

3. Watch over thy ſelf, counſel thy ſelf, reprove thy ſelf, cenſure thy ſelf, and judge thy ſelf impartially; whatever thou doſt to others, do not neglect thy ſelf. For every man profits ſo much as he does violence to himſelf.

4. They that follow their own ſenſuality ſtain their Conſciences, and loſe the grace of God; but he that endeavours to pleaſe God, whatever he ſuffers, is beloved of God. For it is not a Queſtion, Whether we ſhall or ſhall not ſuffer: but, Whether we ſhall ſuffer for God, or for the world; Whether we ſhall take pains in Religion, or in ſin, to get Heaven, or to get riches.

5. What availeth knowledge without the fear of God? A humble ignorant man is better then a proud ſcholar, who ſtudies natural things, and knows not himſelf. The more thou knoweſt, the more grievouſly thou ſhalt be judged. Many get no profit by their labour, becauſe they

contend

contend for knowledge rather then for holy life; and the time ſhall come, when it ſhall more avail thee to have ſubdu'd *one luſt*, then to have known *all myſteries*.

6. No man truly knows himſelf, but he groweth daily more contemptible in his own eyes. Deſire not to be known, and to be little eſteem'd of by men.

7. If all be well *within*, nothing can hurt us from *without*: for from inordinate love and vain fear comes all unquietneſs of ſpirit and diſtraction of our ſenſes.

8. He to whom all things are one, who draweth all things to one, and ſeeth all things in one, may enjoy true peace and reſt of ſpirit.

9. It is not much buſineſs that diſtracts any man, but the want of purity, conſtancy, and tendency towards God. Who hinders thee more then the unmortified deſires of thy own heart? As ſoon as ever a man deſires any thing inordinately, he is preſently diſquieted in himſelf. He that hath not wholly ſubdued himſelf is quickly tempted and overcome in ſmall and trifling things. The weak in ſpirit is he that is in a manner ſubject to his appetite,

tite, and he quickly falls into *indignation* and *contention* and *envy*.

10. He is truly great that is great in Charity, and little in himself.

MONDAY.

The second Decad.

11. WE rather often believe and speak evil of others, then good. But they that are truly vertuous do not easily credit evil that is told them of their neighbours. For if others may *doe amiss*, then may these also *speak amiss*. Man is frail and prone to evil, and therefore may soon fail in words.

12. Be not rash in thy proceedings, nor confident and pertinacious in thy conceits. But consult with him that is wise, and seek to be instructed by a better then thy self.

13. The more humble and resign'd we are to God, the more prudent we are in our affairs to men, and peaceable in our selves.

14. The proud and the covetous can never rest.

15. Be not asham'd to be, or to be esteem'd

esteem'd poor in this world: for he that hears God teaching him, will finde that it is the best wisedome to withdraw all our affections from secular honour and troublesome riches, and to place them upon eternal treasures, and by patience, by humility, by suffering scorn and contempt, and all the Will of God, to get the true riches.

16. Be not proud of well doing; for the judgment of God is far differing from the judgement of men.

17. Lay not thy heart open to every one, but with the wise and them that fear God. Converse not much with young people and strangers. Flatter not the rich, neither do thou willingly or lightly appear before great Personages. Never be partaker with the persecutors.

18. It is easier, and safer, and more pleasant, to live in obedience, then to be at our own disposing.

19. Alwaies yield to others when there is cause; for that is no shame, but honour: but it is a shame to stand stiff in a foolish or weak argument on resolution.

20. The talk of worldly affairs hindreth much, although recounted with a fair

fair intention: we ſpeak willingly, but ſeldome return to ſilence.

TUESDAY.

The third Decad.

21. WAtch and pray, leſt your time paſs without profit or fruit. But devout diſcourſes do greatly further our ſpiritual progreſs, if perſons of one minde and ſpirit be gathered together in God.

22. We ſhould enjoy more peace, if we did not buſie our ſelves with the words and deeds of other men, which appertain not to our charge.

23. He that eſteems his progreſs in Religion to conſiſt in exteriour Obſervances, his devotion will quickly be at an end: But to free your ſelves of paſſions is to lay the ax to the root of the tree, and the true way of peace.

24. It is good that we *ſometimes* be contradicted and ill thought of, and that we *alwaies* bear it well, even when we deſerve to be well ſpoken of. Perfect peace and ſecurity cannot be had in this world.

25. All

25. All the Saints have profited by tribulations; and they that could not bear temptations, became reprobates, and fell from God.

26. Think not all is well within when all is well without; or that thy being pleas'd is a ſign that God is pleas'd: but ſuſpect every thing that is proſperous, unleſs it promotes Piety, and Charity, and Humility.

27. Doe no evil, for no intereſt, and to pleaſe no man, for no friendſhip, and for no fear.

28. God regards not how much we doe, but from how much it proceeds. He does much that loves much.

29. Patiently ſuffer that from others which thou canſt not mend in them, until God pleaſe to doe it for thee; and remember that thou mend thy ſelf, ſince thou art ſo willing others ſhould not offend in any thing.

30. Every man's vertue is beſt ſeen in adverſity and temptation.

WEDNESDAY.

WEDNESDAY.

The fourth Decad.

31. BEgin every day to repent, not that thou ſhouldſt at all defer it, or ſtand at the door, but becauſe all that is paſt ought to ſeem little to thee, becauſe it is ſo in it ſelf: begin the next day with the ſame zeal, and the ſame fear, and the ſame humility, as if thou hadſt never begun before.

32. A little omiſſion of any uſual exerciſe of piety cannot happen to thee without ſome loſs and conſiderable detriment, even though it be upon a conſiderable cauſe.

33. Be not ſlow in common and uſual acts of Piety and Devotion, and quick and prompt at ſingularities: but having firſt done what thou art bound to, proceed to *counſels* and *perfections*, and the extraordinaries of Religion, as you ſee cauſe.

34. He that deſires much to hear news is never void of paſſions and ſecular deſires, and adherences to the world.

35. Complain not too much of hinderances

derances of Devotion: if thou let men alone, they will let thee alone; and if you desire not to converse with them, let them know it, and they will not desire to converse with thee.

36. Draw not to thy self the affairs of others, neither involve thy self in the suits and parties of great Personages.

37. Know that if any trouble happen to thee, it is what thou hast deserved, and therefore brought upon thy self. But if any comfort come to thee, it is a gift of God, and what thou didst not deserve. And remember, that oftentimes when thy body complains of trouble, it is not so much the greatness of trouble, as littleness of thy spirit, that makes thee to complain.

38. He that knows how to suffer any thing for God, that desires heartily the Will of God may be done in him, that studies to please others rather then himself, to doe the will of his superior, not his own, that chuseth the least portion, and is not greedy for the biggest, that takes the lowest place, and does not murmure secretly; he is in the best condition and state of things.

39. Let no man despair of mercy or

ſucceſs ſo long as he hath life and health.

40. Every man muſt paſs through fire and water before he can come to refreſhment.

THURSDAY.

The fifth Decad.

41. SOon may a man loſe that by negligence which hath by much labour and a long time and a mighty grace ſcarcely been obtain'd. And what ſhall become of us before night, who are weary ſo early in the morning? Woe be to that man who would be at reſt, even when he hath ſcarcely a foot-ſtep of holineſs appearing in his converſation.

42. So think, and ſo doe, as if thou wert to die to day, and at night to give an account of thy whole life.

43. Beg not a long life, but a good one; for length of daies oftentimes prolongs the evil, and augments the guilt. It were well if that little time we live we would live well.

44. Entertain the ſame opinions and thoughts of thy ſin, and of thy preſent ſtate, as thou wilt in the day of ſorrow.

Thou

Thou wilt then think thy ſelf very miſerable and very fooliſh, for neglecting one hour, and one day of thy Salvation: Think ſo now, and thou wilt be more provident of thy time and of thy talent. For there will a time come, when every careleſs man ſhall deſire the reſpite of one hour for Prayer and Repentance, and I know not who will grant it. Happy is he that ſo lives, that in the day of death he rejoyces, and is not amazed.

45. He that would die comfortably, may ſerve his ends by firſt procuring to himſelf a contempt of the world, a fervent deſire of growing in grace, love of diſcipline, a laborious repentance, a prompt obedience, ſelf-denial, and toleration of every croſs accident for the love of Chriſt, and a tender Charity.

46. While thou art well thou maieſt doe much good if thou wilt; but when thou art ſick, neither thou nor I can tell what thou ſhalt be able to doe: It is not very much, nor very good. Few men mend with ſickneſs, as there are but few who by travel and a wandering life become devout.

47. Be not troubled nor faint in the labours of mortification, and the auſte-

rities

ities of Repentance; for in Hell one hour is more intolerable then a hundred years in the houſe of Repentance: and try; for if thou canſt not endure God puniſhing thy follies gently, for a while, to amend thee, how wilt thou endure his vengeance for ever to undo thee?

48. In thy Prayers wait for God, and think not every hearty Prayer can procure every thing thou askeſt. Thoſe things which the Saints did not obtain without many prayers, and much labour, and ſhours of tears, and a long protracted watchfulneſs and induſtry, do thou expect alſo in its own time, and by its uſual meaſures. Doe thou valiantly, and hope confidently, and wait patiently, and thou ſhalt finde thou wilt not be deceived.

49. Be careful thou doſt not ſpeak a lie in thy Prayers, which, though not obſerved, is frequently practis'd by careleſs perſons, eſpecially in the forms of Confeſſion, affirming things which they have not thought, profeſſing ſorrow which is not, making a vow they mean not.

50. If thou meaneſt to be devout, and to enlarge thy Religion, doe it rather by increaſing

increasing thy ordinary devotions then thy extraordinary. For if they be not regular, but come by chance, they will not last long. But if they be added to your ordinary offices, or made to be daily, thy spirit will by use and custome be made tender, and not willing to go less.

FRIDAY.

The sixth Decad.

51. HE is a truly charitable and good man, who, when he receives injuries, grieves rather for the malice of him that injures him, then for his own suffering; who willingly prays for him that wrongs him, and from his heart forgives all his fault; who staies not, but quickly asks pardon of others for his errours or mistakes; who sooner shews mercy then anger; who thinks better of others then himself; who offers violence to his appetite, and in all things endeavours to subdue the flesh to the spirit. This is an excellent abbreviature of the whole duty of a Christian.

52. No man can have felicity in two states of things. If he takes it in God here, in him he shall have it hereafter,

for

or God will last for ever. But if he akes felicity in things of this world, where will his felicity be when this world s done? Either here alone or hereafter nuſt be thy portion.

53. Avoid thoſe things in thy ſelf which in others do moſt diſpleaſe thee. And remember, that as thine eye oberves others, ſo art thou obſerved by God, by Angels, and by men.

54. He that puts his confidence in God onely, is neither over-joyed in any reat good things of this life, nor forowful for a little thing. Let God be thy ove and thy fear, and he alſo will be thy alvation and thy refuge.

55. Do not omit thy Prayers for want f a good oratory or place to pray in, or thy duty for want of temporal enouragements. For he that does both pon God's account, cares not *how* or *hat* he ſuffers, ſo he ſuffer well, and be he friend of Chriſt; nor *where* nor *when* e prays, ſo he may doe it *frequently*, *rvently*, and *acceptably*.

56. Very often remember and medite upon the wounds and ſtripes, the hame and the pain, the death and the urial of our Lord *Jeſus*; for nothing

will more enable us to bear our croſs p*atiently*, injuries *charitably*, the labour Religion *comfortably*, and cenſurin words and detractions with *meekn* and *quietneſs*.

57. Eſteem not thy ſelf to have pr fited in Religion, unleſs thou think well of others, and meanly of thy ſel Therefore never accuſe any but thy ſel and he that diligently watches himſe will be willing enough to be ſilent co cerning others.

58. It is no great matter to live l vingly with good-natur'd, with humb and meek perſons: but he that can d ſo with the froward, with the wilfull a the ignorant, with the peeviſh and pe verſe, he onely hath true charity: a waies remembring, that our ſolid tr peace, and peace of God, conſiſts rath in complying with others then in bei complied with, in ſuffering and fo bearing rather then in contention a victory.

59. Simplicity in our intentions a puritie of affections are the two wings a Soul, inveſting it with the robes a reſemblances of a Seraphim. Inte the honour of God principally and ſi

cerel

cerely, and mingle not thy affections with any creature, but in juſt ſubordination to God and to Religion, and thou ſhalt have joy, if there be any ſuch thing in this world. For there is no joy but in God, and no ſorrow but in an evil conſcience.

60. Take not much care what or who is for thee, or againſt thee; the judgment of none is to be regarded if God's judgment be otherwiſe. Thou art neither better nor worſe in thy ſelf for any account that is made of thee by any but by God alone: ſecure that to thee, and he will ſecure all the reſt.

SATURDAY.

The ſeventh Decad.

61. BLeſſed is he that underſtands what it is to love *Jeſus*, and contends earneſtly to be like him. Nothing elſe can ſatisfie, or make us perfect. But be thou a bearer of his Croſs, as well as a lover of his Kingdom. Suffer tribulation for him, or from him, with the ſame ſpirit thou receiveſt conſolation: follow him as well for the bitter Cup of

his Paſſion as for the Loaves; and remember, that if it be a hard ſaying, *Take up my Croſs and follow me*, it is a harder ſaying, *Go, ye Curſed, into everlaſting fire.*

62. No man can always have the ſame ſpiritual pleaſure in his Prayers. For the greateſt Saints have ſometimes ſuffered the baniſhment of the heart, ſometimes are fervent, ſometimes they feel a barrenneſs of Devotion: for this Spirit comes and goes. Reſt therefore onely in God, and in doing thy duty: and know that if thou beeſt over-joyed to day, this hour will paſs away, and temptation and ſadneſs will ſucceed.

63. In all afflictions ſeek rather for Patience then for Comfort: if thou preferveſt *that*, *this* will return. Any man would ſerve God, if he felt pleaſure in it always; but the vertuous does it when his Soul is full of heavineſs, and regards not himſelf, but God, and hates that conſolation that leſſens his compunction, but loves any thing whereby he is made more humble.

64. That which thou doſt not underſtand when thou readeſt, thou ſhalt underſtand in the day of thy viſitation: for there

there are many ſecrets of Religion which are not perceived till they be felt, and are not felt but in the day of a great calamity.

65. He that prays, deſpairs not. But ſad is the condition of him that cannot pray. Happy are they that *can* and *do*, and *love* to *doe* it.

66. He that will be pleaſed in his prayers muſt make his prayers his Rule. All our duty is there ſet down, becauſe in all our duty we beg the Divine Aſſiſtance: and remember, that you are bound to doe all thoſe duties, for the doing of which you have prayed for the Divine Aſſiſtance.

67. Be doing actions of Religion as often as thou canſt, and thy worldly pleaſures as ſeldom, that if thou beeſt ſurpriſed by ſudden death, it may be odds but thou mayeſt be taken at thy Prayers.

68. Watch, and reſiſt the Devil in all his Temptations and Snares. His chief deſigns are theſe; To hinder thy deſire in good; to put thee by from thy Spiritual imployment, from Prayers, eſpecially from the Meditation of the Paſſion, from the remembrance of thy Sins, from

humble Confeſſion of them, from ſpeedy Repentance, from the cuſtody of thy Senſes and of thy Heart, from firm purpoſes of growing in grace, from reading good books, and frequent receiving the Holy Sacrament. It is all one to him, if he deceives thee by a lie or by truth; whether he amaze or trouble thee by love of the preſent, or fear of the future. Watch him but in theſe things, and there will be no part left unarmed in which he can wound thee.

69. Remember how the Proud have fallen, and they who have preſumed upon their own ſtrength have been diſgraced; and that the boldeſt and greateſt talkers in the days of peace, have been the moſt dejected and puſillanimous in the day of temptation.

70. No man ought to think he hath found Peace, when nothing troubles him; or that God loves him, becauſe he hath no enemy; nor that all is well, becauſe every thing is according to his mind; nor that he is a holy perſon, becauſe he prays with great ſweetneſs and comfort. But he is at Peace who is reconciled to God; and God loves him, when he hath overcome himſelf; and

all

ll is well, when nothing pleaſes him but God, being thankful in the midſt of his afflictions; and he is holy, who, when he hath loſt his comfort, loſes nothing of his duty, but is ſtill the ſame, when God changes his face towards him.

POSTULANDA,

OR,

Things to be prayed for.

A

FORM of PRAYER,

By way of Paraphraſe expounding

The Lord's Prayer.

Our Father,

MErciful and Gracious, thou gaveſt us beirg, raiſing us from nothing, to be an excellent creation, efforming us after thy own Image, tenderly feeding us, and conducting and ſtrengthening us all our days: Thou art our Father by a more excellent Mercy, adopting us in a new birth, to become partakers of the inhe-

inheritance of *Jesus*: Thou hast given us the portion and the food of Sons; O make us to doe the duty of Sons, that we may never lose our title to so glorious an inheritance.

Let this excellent Name and Title, by which thou hast vouchsafed to relate to us, be our Glory and our Confidence, our Defence and Guard, our Ornament and Strength, our Dignity, and the endearment of Obedience, the Principle of a holy Fear to thee our Father, and of Love to thee and to our Brethren partakers of the same Hope and Dignity.

Unite every member of the Church to thee in holy bands: Let there be no more names of Division, nor Titles and Ensigns of Errour and Partiality: Let not us who are Brethren contend, but in giving honour to each other and glory to thee, contending earnestly for the Faith, but not to the breach of Charity, nor the denying each others Hope. But grant that we may all joyn in the promotion of the honour of thee our Father, in celebrating the Name, and spreading the Family, and propagating the Laws and Institutions, the Promises and Dignities of our Elder Brother; that despising the

transitory entertainments of this world, we may labour for and long after the inheritance to which thou hast given us title, by adopting us into the dignity of Sons. For ever let thy Spirit witness to our spirit that we are thy children; enable us to cry *Abba, Father.*

Which art in Heaven,

Heaven is thy Throne, the Earth is thy Footstool. From thy Throne thou beholdest all the dwellers upon earth, and triest out the hearts of men, and nothing is hid from thy sight. And as thy Knowledge is infinite, so is thy Power uncircumscribed as the utmost Orb of *Heaven*, and thou sittest in thy own Essential Happiness and Tranquillity, immovable and Eternal. That is our Country, and thither thy Servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treasure is laid up till the day of Recompence.

Hallowed be thy Name.

Thy Name, O God, is glorious, and in thy Name is our hope and confidence. *According to thy Name, so is thy*

thy praiſe unto the world's end. They that love thy Name ſhall be joyfull in thee; for thy Name which thou madeſt to be proclaimed unto thy people is, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin, and that will by no means clear the guilty.* In this glorious Name we worſhip thee, O Lord; and *all they that know thy Name will put their truſt in thee. The deſire of our Soul is to thy Name, and to the remembrance of thee.* Thou art worthy, O Lord, of honour, and praiſe, and glory, for ever and ever: we confeſs thy glories, we rejoyce in thy mercies; *we hope in thy Name, and thy Saints like it well:* for thy Name is praiſed unto the end of the world; it is believed by Faith, relied upon by a holy Hope, and loved by a great Charity. All thy Church celebrates thee with praiſes, and offers to thy Name the Sacrifices of Praiers and Thankſgiving.

Thou, O God, didſt frame our Nature by thy own Image, and now thou haſt imprinted thy Name upon us, we are thy ſervants, the relatives and domeſticks

meſticks of thy family, and thou haſt honoured us with the gracious appellative of *Chriſtians*. O let us never diſhonour ſo excellent a Title, nor by unworthy uſages prophane thy holy Name, but for ever glorifie it. Let our life be anſwerable to our dignity; that our body may be chaſt, our thoughts clean, our words gracious, our manners holy, and our life uſeful and innocent; *that men ſeeing our good works, may glorifie thee our Father which art in Heaven.*

Thy Kingdom come.

Thou reigneſt in Heaven and Earth: O do thou rule alſo in our hearts, advance the intereſt of Religion, let thy Goſpel be placed in all the regions of the earth, and let all Nations come and worſhip thee, laying their proud wills at thy feet, ſubmitting their underſtandings to the obedience of *Jeſus*, conforming their affections to thy holy laws. Let thy Kingdom be ſet up glorioufly over us, and do thou reign in our ſpirits by *thy Spirit of Grace*; ſubdue every luſt and inordinate appetite, trample upon our pride, mortifie all rebellion within us, and let all thine and our enemies be

brought

brought into captivity, that *ſin may never reign in our mortal bodies*; but that Chriſt may reign in our Underſtanding by Faith, in the Will by Charity, in the Paſſions by Mortification, in all the Members by a right and a chaſt uſe of them. And when thy Kingdome that is within us hath flouriſhed and is advanced to that height whither thou haſt deſigned it, grant thy Kingdom of Glory may ſpeedily ſucceed, and we thy Servants be admitted to the peace and purity, the holineſs and glories of that ſtate where thou reigneſt alone, and *art all in all*.

Thy Will be done in Earth as it is in Heaven.

Thy Will, O God, is the meaſure of holineſs and peace; thy Providence the great diſpoſer of all things, tying all events together, in order to thy glory and the good of thy Servants, by a wonderfull myſterious Chain of Wiſedom. Let thy Will alſo be the meaſure of our deſires: for we know that *whatſoever thou ſaieſt is true, and whatſoever thou doeſt is good*. Grant we may ſubmit our wills to thine,

thine, being patient of evils which thou inflicteſt, lovers of the good which thou commandeſt, haters of all evil which thou forbiddeſt, pleaſed with all the accidents thou ſendeſt; that though our nature is weaker then Angels, yet our obedience may be as humble, our conformity to thy will may ariſe up to the degrees of Unity, and *theirs cannot be more*; that as they in Heaven, ſo we on Earth may obey thy will *promptly*, *chearfully*, *zealouſly*, and with all our faculties: and grant, that as they *there*, ſo all the world *here* may ſerve thee with peace and concord, purity and love unfeigned, with one heart and one voice glorifying thee our heavenly Father.

Grant that we may quit all our own affections, and ſuſpect our reaſonings, and go out of our ſelves, and all our own confidences; that thou being to us all things, diſpoſing all events, and guiding all our actions, and directing our intentions, and over-ruling all things in us and about us, we may be Servants of thy Divine Will for ever.

Give

Give us this day our daily Bread.

Thou, O God, which takeſt care of our Souls, do not deſpiſe our Bodies which thou haſt made and ſanctified, and deſigned to be glorious. But now we are expoſed to hunger and thirſt, nakedneſs and wearineſs, want and inconvenience, *Give unto us neither poverty nor riches, but feed us with food convenient for us,* and clothe us with fitting proviſions, according to that ſtate and condition wherein thou haſt placed thy Servants: that we may not be tempted with want, ror made contemptible by beggery, nor wanton or proud by riches, nor in love with any thing in this world; but that we may uſe it as ſtrangers and pilgrims, as the relief of our needs, the ſupport of our infirmities, and the oil of our lamps, feeding us till we are quite ſpent in thy ſervice. Lord, take from thy Servants ſad carefulneſs and all diſtruſt, and give us onely ſuch a proportion of temporal things as may inable us with comfort to doe our duty.

Forgive

Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

O dear God, unleſs thou art pleaſed to pardon us, in vain it is that we ſhould live here, and what good will our life doe us? O look upon us with much mercy, for we have ſinned grievouſly againſt thee. Pardon the adherent imperfections of our life, the weakneſſes of our duty, the careleſneſs of our ſpirit, our affected ignorance, our indiligence, our raſhneſs and want of obſervation, our malice and preſumptions. Turn thine eyes from our impurities, and behold the brightneſs and pureſt innocence of the Holy *Jeſus*; and under his cover we plead our cauſe, not that thou ſhouldeſt judge our ſins, but give us pardon, and blot out all our iniquities, that we may never enter into the horrible regions where there are torments without ceaſing, a priſon without ranſome, reproches without comfort, anguiſh without patience, darkneſs without light, a *worm that never dies, and the fire that never goeth out.*

But

But be pleaſed alſo to give us great charity, that we may truly forgive all that trouble or injure us, that by this Character thou mayeſt diſcern us to be thy Sons and Servants, Diſciples of the Holy *Jeſus*; leſt *our prayer be turned into ſin*, and thy grace be recalled, and thou enter into a final anger againſt thy Servants.

Lead us not into temptation;

Gracious Father, we are weak and ignorant, our affections betray us, and make us willing to die; *our adverſary the Devil goeth up and down, ſeeking whom he may devour*, he is buſie and crafty, malicious and powerfull, watchfull and envious; and we tempt our ſelves, running out to miſchief, delighting in the approches of ſin, and love to have neceſſities put upon us, that ſin may be unavoidable. Pity us in the midſt of theſe diſorders, and give us ſpiritual ſtrength, holy Reſolutions, a watchful Spirit, the whole Armour of God, and thy Protection, the guard of Angels, and the Conduct of thy Holy Spirit, to be our ſecurity in the day of danger. Give us thy Grace to flie from all occaſions to ſin, that we

we may never tempt our ſelves, nor delight to be tempted; and let thy bleſſed Providence ſo order the accidents of our lives, that we may not dwell near an enemy; and when thou ſhalt try us, and ſuffer us to enter into combat, let us alwaies be on thy ſide, and fight valiantly, reſiſt the Devil, and endure patiently, and perſevere conſtantly unto the end, that thou mayeſt crown thy own work in us.

But deliver us from evil.

From ſin and ſhame, from the malice and fraud of the Devil, and from the falſeneſs and greedineſs of men, from all thy wrath, and from all our impurities, good Lord, deliver thy Servants.

Do not reſerve any thing of thy wrath in ſtore for us; but let our ſins be pardoned ſo fully, that thou maieſt not puniſh our inventions. And yet if thou wilt not be intreated, but that it be neceſſary that we ſuffer, thy will be done: Smite us here with a Father's rod, that thou maieſt ſpare us hereafter: let the ſad accidents of our life be for good to us, not for evil; for our amendment, not to exaſperate or weary us, not

to

o harden or confound us: and what vil ſoever it be that ſhall happen, let us ot ſin againſt thee. For ever deliver us om *that evil*, and for ever deliver us om the power of *the evil one*, the great nemy of Mankinde; and never let our ortion be in that region of Darkneſs, in hat *everlaſting burning* which thou haſt *repared for the Devil and his Angels for ver.*

For thine is the Kingdome, the Power and the Glory, for ever and ever. Amen.

So ſhall we thy ſervants advance the Mightineſs of thy Kingdome, the Power of thy Majeſty, and the Glory of thy Mercy, from generation to generation for ever. *Amen.*

LITA-

LITANIES FOR *All Things and Persons.*

O God the Father of Mercies, the Father of our Lord *Jesus* Christ, have mercy upon thy Servants, and hear the prayers of us miserable sinners.

O Blessed *Jesus*, the Fountain of Peace and Pardon, our Wisedome and our Righteousness, our Sanctification and Redemption, have mercy upon thy Servants, refuse not to hear the Prayers of us miserable, sorrowfull and returning sinners.

O Holy and Divinest Spirit of the Father, help our infirmities; for of our selves we know not what to ask, nor how to pray; but do thou assist and be present in the desires of us miserable sinners.

I.

For Pardon of Sins.

REmember not, Lord, the follies of our childhood, nor the luſts of our outh; the wildneſs of our head, nor e wandrings of our heart; the infinite ns of our tongue, and the inexcuſable rrours of the daies of vanity.

Lord, have mercy upon us poor miſerable ſinners.

Remember not, O Lord, the growing iquities of our elder age, the pride of ur ſpirit, the abuſe of our members, the eedineſs of our appetite, the incon-ancy of our purpoſes, the peeviſh-eſs and violence of all our paſſions nd affections.

Lord, have mercy, &c.

Remember not, O Lord, how we have een full of envy and malice, anger and evenge; fierce and earneſt in the pur-haces and vanities of the world, and lazy nd dull, ſlow and ſoon weary in the hings of God and of Religion.

Lord, have mercy, &c.

Remember

Remember not, O Lord, our uncha
table behaviour towards thoſe with wh
we haye converſed, our jealouſies a
ſuſpicions, our evil ſurmiſings and e
reportings, the breach of our promiſes
men, and the breach of all our holy vo
made to thee our God.

Lord, have mercy, &

Remember not, O Lord, how oft
we have omitted the ſeveral parts a
actions of our duty; for our ſins of
miſſion are infinite, and we have n
ſought after the Righteouſneſs of Go
but have reſted in careleſneſs and fo
getfulneſs, in a falſe peace and a ſile
Conſcience.

Lord, have mercy, &

O moſt gracious Lord, enter not in
judgement with thy ſervants, leſt we b
conſumed in thy wrath and juſt diſple
ſure; from which,

Good Lord, deliver us, and preſer
thy ſervants for ever.

II.

For Deliverance from Evils.

FRom groſs ignorance and ſtupid negligence, from a wandring head and a trifling ſpirit, from the violence and rule of paſſion, from a ſervile will and a commanding luſt, from all intemperance, inordination and irregularity whatſoever,

Good Lord, deliver and preſerve thy ſervants for ever.

From a covetous minde and greedy deſires, from luſtfull thoughts and a wanton eye, from rebellious members and the pride and vanity of ſpirit, from falſe opinions and ignorant confidences,

Good Lord, deliver, &c.

From improvidence and prodigality, from envy and the ſpirit of ſlander, from idleneſs and ſenſuality, from preſumption and deſpair, from ſinful actions and all vicious habits,

Good Lord, deliver, &c.

From fierceneſs of rage and haſtineſs

of

of ſpirit, from clamorous and reproachful language, from peeviſh anger and inhumane malice, from the ſpirit of contention and haſty and indiſcreet zeal,

Good Lord, deliver, &c.

From a ſchiſmatical and heretical ſpirit, from tyranny and tumults, from ſedition and factions, from envying the Grace of God in our Brother, from impenitence and hardneſs of heart, from obſtinacy and apoſtaſie, from delighting in ſin and hating God and good men,

Good Lord, deliver, &c.

From fornication and adultery, from unnatural deſires and unnatural hatreds, from gluttony and drunkenneſs, from loving and believing lies, and taking pleaſure in the remembrances of evil things, from delighting in our Neighbour's miſery and procuring it, from upbraiding others and hating reproof of our ſelves,

Good Lord, deliver, &c.

From impudence and ſhame, from contempt and ſcorn, from oppreſſion and cruelty, from a pitileſs and unrelenting

ſpirit,

pirit, from a churliſh behaviour and un-
ecent uſages of our ſelves or others,
Good Lord, deliver, &c.

From famine and peſtilence, from
oiſome and infectious diſeaſes, from
harp and intolerable pains, from impa-
ience and tediouſnes of ſpirit, from a
ate of temptation and hardened con-
iences, *Good Lord, deliver*, &c.

From baniſhment and priſon, from
idowhood and want, from violence of
ains and paſſions, from tempeſts and
arthquakes, from the rage of fire and
ater, from Rebellion and Treaſon, from
retfulneſs and inordinate cares, from
urmuring againſt God and diſobedience
o the divine Commandment,
Good Lord, deliver, &c.

From delaying our repentance and
erſevering in ſin, from falſe principles
nd prejudices, from unthankfulneſs and
religion, from ſeducing others and be-
ng abuſed our ſelves, from the malice
nd craftineſs of the Devil, and the de-
eit and lyings of the World,
Good Lord, deliver, &c.

From wounds and murther, from precipices and falls, from fracture of bones and diſlocation of joynts, from diſmembring our bodies and all infatuation of our Souls, from folly and madneſs, from uncertainty of mind and ſtate, and from a certainty of ſinning,

Good Lord, deliver, &c.

From thunder and lightning, from phantaſms, ſpectres and illuſions of the night, from ſudden and great Change, from the ſnares of wealth and the contempt of beggery and extreme poverty, from being made an example and a warning to others by ſuffering ſad judgments our ſelves,

Good Lord, deliver, &c.

From condemning others and juſtifying our ſelves, from miſpending our time and abuſing thy Grace, from calling good evil and evil good, from conſenting to folly and tempting others,

Good Lord, deliver, &c.

From exceſs in ſpeaking and peeviſh ſilence, from looſer laughing and immoderate weeping, from giving evil ex-

ample

ample to others or following any our ſelves, from giving or receiving ſcandal, from the horrible ſentence of endeſs death and damnation,

Good Lord, deliver, &c.

From curſing and ſwearing, from uncharitable chiding and eaſineſs to believe evil, from the evil ſpirit that walketh at noon and the arrow that flieth in darkneſs, from the Angel of wrath and periſhing in popular diſeaſes,

Good Lord, deliver, &c.

From the want of a Spiritual Guide, from a famine of the Word and Sacraments, from hurtful perſecution, and from taking part with perſecutors,

Good Lord, deliver, &c.

From drowning or being burnt alive, from ſleepleſs nights and contentious days, from a melancholick and a confuſed ſpirit, from violent fears and the loſs of reaſon, from a vicious life and a ſudden and unprovided death,

Good Lord, deliver, &c.

From relying upon vain fancies and

falſe foundations, from an evil and an amazed Conſcience, from ſinning near the end of our life, and from deſpairing in the day of our death,

Good Lord, deliver, &c.

From hypocriſie and wilfulneſs, from ſelf-love and vain ambition, from curioſity and careleſneſs, from being tempted in the days of our weakneſs, from the prevailing of the fleſh and grieving the Spirit, from all thy wrath, and from all our ſins,

Good Lord, deliver, &c.

III.

For Gifts and Graces.

HEar our Prayer, O Lord, and conſider our deſire, hearken unto us for thy truth and righteouſneſs ſake: O hide not thy face from us, neither caſt away thy ſervants in diſpleaſure.

Give unto us the ſpirit of Prayer, frequent and fervent, holy and perſevering; an unreprovable Faith, a juſt and

and a humble Hope, and a never-failing Charity.

Hear our Prayers, O Lord, and conſider our deſire.

Give unto us true humility, a meek and a quiet ſpirit, a loving and a friendly, a holy and a uſeful converſation, bearing the burthens of our neighbours, denying our ſelves, and ſtudying to benefit others, and to pleaſe thee in all things.

Hear our Prayers, &c.

Give us a prudent and a ſober, a juſt and a ſincere, a temperate and a religious ſpirit; a great contempt of the world, a love of holy things, and a longing after Heaven, and the inſtruments and paths that lead thither.

Hear our Prayers, &c.

Grant us to be thankful to our Benefactors, righteous in performing promiſes, loving to our relatives, careful of our charges; to be gentle and eaſie to be intreated, ſlow to anger, and fully inſtructed and readily prepared for every good work.

Hear our Prayers, &c.

Give us a peaceable ſpirit and a peaceable life, free from debt and deadly ſin; grace to abſtain from appearances of evil, and to doe nothing but what is of good report, to confeſs Chriſt and his holy Religion, by a holy and obedient life, and a mind ready to die for him when he ſhall call us and aſſiſt us.

Hear our Prayers, &c.

Give to thy Servants a watchfull and an obſerving ſpirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquiſitive after thy will, pure and holy thoughts, ſtrong and religious purpoſes, and thy grace to perform faithfully what we have promiſed in the day of our duty, or in the day of our calamity.

Hear our Prayers, &c.

O teach us to deſpiſe all vanity, to fight the battels of the Lord manfully againſt the Fleſh, the World and the Devil, to ſpend our time religiouſly and uſefully, to ſpeak gracious words, to walk always as in thy preſence, to preſerve our Souls and bodies in holineſs, fit for the habitation of the holy Spirit of God.

Hear our Prayers, &c.

Give

Give us a holy and a perfect repentance, a well-instructed understanding, regular affections, a constant and a wise heart, a good name, a fear of thy Majesty, and a love of all thy glories above all the things in the world for ever.

Hear our Prayers, &c.

Give us a healthful body and a clear understanding, the love of our neighbours and the peace of the Church, the publick use and comfort of thy holy Word and Sacraments, a great love to all Christians, and obedience to our Superiours Ecclesiastical and Civil all the days of our life.

Hear our Prayers, &c.

Give us spiritual wisedom, that we may discern what is pleasing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of *Jesus* Christ our Lord, be our guide and our portion all our days.

Hear our Prayers, &c.

Give unto us holy dispositions, and an active industry in thy service, to redeem the time mis-spent in vanity: for

thy pity ſake take not vengeance of us for our ſins, but ſanctifie our Souls and bodies in this life, and glorifie them hereafter.

Hear our Prayers, &c.

Our Father, *&c.*

IV.

To be added to the former Litanies, according as our Devotions and time will ſuffer.

For all ſtates of Men and Women, eſpecially in the Chriſtian Church.

O Bleſſed God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever; pity poor mankind, whoſe portion is miſery and folly, ſhame and death. But thou art our Redeemer, and the lifter up of our head, and under the ſhadow of thy wings

ings ſhall be our help, untill this Ty-anny be over-paſt.

Have mercy upon us, O God, and hide not thyſelf from our Petition.

Preſerve, O God, the Catholick Church in holineſs and truth, in unity nd peace, free from perſecution, or glorious under it; that ſhe may for ever dvance the honour of our Lord *Jeſus*, or ever repreſent his Sacrifice, and glo-ifie his Perſon, and advance his Reli-gion, and be accepted of thee in her bleſſed Lord; that being filled with his Spirit, ſhe may partake of his glory.

Have mercy upon us, &c.

Give the ſpirit of Government and Holineſs to all Chriſtian Kings, Princes nd Governours: grant that their peo-ple may obey them, and they may obey thee, and live in honeſty and peace, ju-ſtice and holy Religion, being Nurſing-fathers to the Church, Advocates for the oppreſſed, Patrons for the widows, and a Sanctuary for the miſerable and the fa-therleſs; that they may reign with thee for ever in the Kingdome of the Lord *Jeſus*.

Have mercy upon us, &c.

Give to thy Servants the Biſhops, and all the Clergy, the Spirit of holineſs and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by a holy life and wiſe diſcourſes; that they may miniſter to the good of Souls, and find a glorious reward in the day of our Lord *Jeſus.*

Have mercy upon us, &c.

Give to our Relatives [our Wives and Children, our Friends and Benefactors, our Charges, our Family, *&c.*] pardon and ſupport, comfort in all their ſorrows, ſtrength in all temptations, the guard of Angels to preſerve them from evil, and the conduct of thy holy Spirit to lead them into all good; that they doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

Have mercy upon us, &c.

Give to all Chriſtian Kingdoms and Commonwealths peace and plenty, health and holy Religion; to all Families of Religion and Nurſeries of Piety zeal and holineſs, prudence and unity, peace and contentedneſs; to all Schools of Learning quietneſs and induſtry, free-

dom

dom from wars and violence, factions and envy.

Have mercy upon us, &c.

Give to all married persons faith and love, charitable and wise compliances, sweetness of society and innocence of conversation; to all Virgins and Widows great love of Religion, a sober and a contented spirit, an unwearied attendance to devotion and the offices of holiness: protection to the fatherless, comfort to the disconsolate, patience and submission, health and spiritual advantages to the sick; that they may feel thy comforts for the days wherein they have suffered adversity.

Have mercy upon us, &c.

Be thou a star and a guide to them that travel by land or sea, the confidence and comfort of them that are in storms and shipwrecks, the strength of them that toil in the Mines and row in the Gallies, an instructer to the ignorant; to them that are condemned to die be thou a guide unto death: give chearfulness to every sad heart, spiritual strength and proportionable comfort to them that are afflicted

afflicted by evil ſpirits; pity the lunaticks, give life and ſalvation to all to whom thou haſt given no underſtanding, accept the ſtupid and the fools to mercy: give liberty to priſoners, redemption to captives, maintenance to the poor, patronage and defence to the oppreſſed, and put a period to the iniquity and to the miſeries of all mankind.

Have mercy upon us, &c.

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all miſtakes from us, all mis-interpretations and jealouſies; bring all ſinners to repentance and holineſs, and to all thy Saints and Servants give an increaſing love, and a perſevering duty: bring all Turks, Jews and Infidels to the knowledge and confeſſion of the Lord *Jeſus*, and a participation of all the Promiſes of the Goſpel, all the benefits of his Paſſion; to all Hereticks give humility and ingenuity, repentance of their errors, and grace and power to make amends to the Church and Truth, and a publick acknowledgment

of

of a holy faith, to the glory of the Lord *Jeſus.*

Have mercy, &c:

Give to all Merchants faithfulneſs and truth; to the labouring husbandman health and fair ſeaſons of the year, and reward his toil with the dew of Heaven and the bleſſings of the earth; to all Artiſans give diligence in their Callings, and a bleſſing on their labours and on their families; to old men piety and perfect repentance, a liberal heart and an open hand, great Religion and deſires after Heaven; to young men give ſobriety and chaſtity, health and uſefulneſs, an early piety and a perſevering duty; to all families viſited with the rod of God give conſolation, and a holy uſe of the affliction, and a ſpeedy deliverance; to us all pardon and holineſs, and life eternal, through *Jeſus* Chriſt.

Amen.

The Grace of our Lord Jeſus *Chriſt, and the Love of God, and the Communication of the Holy Spirit, be with us all for ever.* Amen.

A ſhort

A ſhort Prayer, to be ſaid every Morning.

I.

O Almighty God, Father of our Lord *Jeſus* Chriſt, the God of mercy and comfort, with reverence and fear, with humble confidence and ſtrong deſires, I approach to the Throne of Grace, begging of thee mercy and protection, pardon and Salvation. O my God, I am a ſinner, but *ſorrowfull* and *repenting*: Thou art juſtly offended at me, but yet thou art my *Lord* and my *Father, mercifull and gracious*. Be pleaſed to blot all my ſins out of thy remembrance, and heal my Soul, that I may never any more ſin againſt thee. Lord, open my eyes, that I may ſee my own infirmities, and watch againſt them; and my own follies, that I may amend them: and be pleaſed to give me perfect underſtanding in the way of godlineſs, that I may walk in it all the daies of my pilgrimage. Give me a ſpirit diligent in the works of my calling, chearful and zealous in Religion, fervent and frequent in my prayers, charitable and uſefull in my Converſation.

Give

Give me a healthfull and a chaſt body, a pure and a holy Soul, a ſanctified and an humble ſpirit; and let my body and Soul and ſpirit be preſerved unblameable to the coming of the Lord *Jeſus*. *Amen*.

II.

BLeſſed be thy Name, O God, and bleſſed be thy Mercies, who haſt preſerved me this night from ſin and ſorrow, from ſad chances and a violent death, from the malice of the Devil and the evil effects of my own corrupted nature and infirmity. The out-goings of the Morning and Evening ſhall praiſe thee, and thy ſervants ſhall rejoyce in giving thee praiſe for the operation of thy hands. Let thy providence and care watch over me this day and all my whole life, that I may never ſin againſt thee by *idleneſs* or *folly*, by *evil company* or *private ſins*, by word or deed, by thought or deſire: and let the imployment of my day leave no ſorrow or the remembrance of an evil conſcience at night; but let it be holy and profitable, bleſſed and alwaies innocent; that when the daies of my ſhort abode are done, and the ſhadow is departed, I may die in thy fear and favour,

and

and reſt in a holy hope, and at laſt return to the joys of a bleſſed Reſurrection, through *Jeſus* Chriſt: in whoſe name, and in whoſe words, in behalf of my ſelf, and all my friends, and all thy Servants, I humbly and heartily pray, *Our Father*, &c.

A Prayer for the Evening.

ETernal God, Almighty Father of Men and Angels, by whoſe care and providence I am preſerved and bleſſed, comforted and aſſiſted, I humbly beg of thee to pardon the ſins and follies of this day, the weakneſſes of my ſervices and the ſtrength of my paſſions, the raſhneſs of my words and the vanity and evil of my actions. O juſt and dear God, how long ſhall I confeſs my ſins, and pray againſt them, and yet fall under them? O let it be ſo no more, let me never return to the follies of which I am aſhamed, which bring ſorrow and death, and thy diſpleaſure worſe then death. Give me a command over my evil inclinations, and a perfect hatred of ſin, and a love to thee above all the deſires of this world. Be pleaſed to bleſs

bleſs and preſerve me this night from all ſin, and all violence of Chance, and the malice of the ſpirits of darkneſs: Watch over me in my ſleep, and whether I ſleep or wake, let me be thy ſervant. Be thou firſt and laſt in all my thoughts, and the guide and continual aſſiſtance of all my actions. Preſerve my body, pardon the ſin of my Soul, and ſanctifie my ſpirit. Let me always live holily, and juſtly, and ſoberly; and when I die, receive my Soul into thy hands, O holy and everbleſſed *Jeſus*, that I may lie in thy boſome, and long for thy coming, and hear thy bleſſed Sentence at Doomſday, and behold thy face, and live in thy Kingdom, ſinging praiſes to God for ever and ever. *Amen.*

Our Father, &c.

For Sunday.

A Prayer againſt Pride.

I.

O Eternal God, mercifull and glorious, thou art exalted far above all heavens; thy Throne, O God, is glory, and thy Scepter is righteouſneſs, thy Will is holineſs,

neſs, and thy Wiſedom the great foundation of Empire and Government. I adore thy Majeſty, and rejoyce in thy Mercy, and revere thy Power, and confeſs all glory and dignity and honour to be thine alone, and theirs to whom thou ſhalt impart any ray of thy Majeſty, or reflexion of thy honour: but as for me, I am a worm and no man, vile duſt and aſhes, the ſon of corruption and the heir of rottenneſs, ſeized upon by folly, a lump of ignorance and ſin, and ſhame and death. *What art thou, O Lord?* The great God of Heaven and Earth, the fountain of Holineſs and Perfection infinite. *But what am I?* So *ignorant*, that I know not what; ſo *poor*, that I have nothing of my own; ſo *miſerable*, that I am the heir of ſorrow and death; and ſo *ſinfull*, that I am encompaſſed with ſhame and grief.

II.

AND yet, O my God, I am proud; proud of my ſhame, glorying in my ſin, boaſting my infirmities; for this is all that I have of my own, ſave onely that I have multiplied my miſeries by vile actions, every day diſhonouring the

work

work of thy hands: my understanding is too confident, my affections rebellious, my will refractory and disobedient; and yet I know thou resistest the proud, and didst cast the morning-Stars, the Angels, from Heaven into chains of darkness, when they grew giddy and proud, walking upon the battlements of Heaven, beholding the glorious Regions that were above them.

III.

THou, O God, who *givest grace to the humble*, doe something also for the proud man; make me humble and obedient. Take from me the spirit of pride and haughtiness, ambition and self-flattery, confidence and gayety: teach me to think well, and to expound all things fairly of my brother, to love his worthiness, to delight in his praises, to excuse his errors, to give thee thanks for his graces, to rejoyce in all the good that he receives, and ever to believe and speak better things of him then of my self.

IV.

IV.

O Teach me to love to be concealed and little esteemed; let me be truly humbled, and heartily ashamed of my sin and folly: teach me to bear reproaches evenly, for I have deserved them; to refuse all honours done unto me, because I have not deserved them; to return all to thee, for it is thine alone; to suffer reproof thankfully, to amend all my faults speedily: and do thou invest my Soul with the humble robe of my meek Master and Saviour *Jesus*; and when I have humbly, patiently, charitably and diligently served thee, change this robe into the shining garment of immortality, my confusion into glory, my folly to perfect knowledg, my weaknesses and dishonours to the strength and beauties of the Sons of God.

V.

IN the mean time use what means thou pleasest to conform me to the image of thy holy Son; that I may be gentle to others, and severe to my self; that I may sit down in the lowest place, striving to go before my brother in nothing but in doing him and thee honour, staying for my

ny glory till thou ſhalt pleaſe in the day f recompences to reflect light from thy ace, and admit me to behold thy glo- ies. Grant this for *Jeſus* Chriſt's ſake, who humbled himſelf to the death and hame of the Croſs, and is now exalted nto glory: Unto him, with thee, O Fa- her, be glory and praiſe for ever and ver. *Amen.*

For Monday.

A Prayer againſt Covetouſneſs.

I.

O Almighty God, eternal Treaſure of all good things, thou filleſt all things with plenteouſneſs; *Thou clotheſt the lilies of the field, and feedeſt the young ravens that call upon thee:* Thou art all-ſufficient in thy ſelf, and all-ſufficient to us. Let thy providence be my ſtore-houſe, thy diſpenſation of temporal things the limit of my labour, my own neceſſity the meaſures of my deſire: but never let my deſires of this world be greedy, nor my labour immoderate, nor

nor my care vexatious and distracting but prudent, moderate, holy, subordinate to thy Will, the measure thou hast appointed for me.

II.

TEach me, O God, to despise the world, to labour for the true riches to *seek the Kingdom of heaven and its righteousness*, to be content with what thou provideſt, to be in this world like a ſtranger, with affections ſet upon Heaven, labouring for and longing after the poſſeſſions of thy Kingdome; but never ſuffer my affections to dwell below: but give me a heart compaſſionate to the poor, liberal to the needy, open and free in all my communications, without baſe ends, or greedy deſigns, or unworthy arts of gain; but let my ſtrife be to gain thy favour, to obtain *the bleſſedneſs of doing good* to others, and giving to them that want, and *the bleſſedneſs of receiving* from thee pardon and ſupport, grace and holineſs, perſeverance and glory, through *Jeſus* Chriſt our Lord.

For

For Tueſday.

A Prayer againſt Luſt.

I.

O Eternal Purity, thou art brighter then the Sun, purer then the Angels, and the Heavens are not clean in thy ſight; with mercy behold thy ſervant, apt to be tempted with every object, and to be overcome by every enemy. I cannot, O God, ſtand in the day of battel and danger, unleſs thou covereſt me with thy ſhield, and hideſt me under thy wings. The fiery darts of the Devil are ready to conſume me, unleſs the dew of thy grace for ever deſcend upon me. Thou didſt make me after thine image: be pleaſed to preſerve me ſo, pure and ſpotleſs, chaſt and clean, that my body may be a holy Temple, and my Soul a Sanctuary to entertain thy divineſt Spirit, the Spirit of love and holineſs, the Prince of Purities.

II.

II.

REprove in me the ſpirit of Fornication and Uncleanneſs, and fill my Soul with holy fires, that no ſtrange fire may come into the Temple of my body, where thou haſt choſen to dwell. O caſt out all thoſe unclean ſpirits which have unhallowed the place where thy holy feet have trod; pardon all my hurtfull thoughts, all my impurities, that I, who am a member of Chriſt, may not become the member of an harlot, nor the ſlave of the Devil, nor a ſervant of luſt and unworthy deſires: but do thou purifie my love, and let me *ſeek the things that are above, hating the garments ſpotted with the fleſh*, never any more *grieving thy holy Spirit* by filthy inclinations, with impure and phantaſtick thoughts; but let my thoughts be holy, my Soul pure, my body chaſt and healthful, my ſpirit ſevere, devout and religious every day more and more; that at the day of our appearing I may be preſented to God waſhed and cleanſed, pure and ſpotleſs, by the bloud of the holy Lamb, through *Jeſus* Chriſt our Lord. *Amen.*

For

For Wednesday.

A Prayer againſt Gluttony and Drunkenneſs.

I.

O Almighty Father of Men and Angels, who haſt of thy great bounty rovided plentifully for all mankind, to pport his ſtate, to relieve his neceſſi-es, to refreſh his ſorrows, to recreate is labours, that he may praiſe thee, and ejoyce in thy mercies and bounty; be hou gracious unto thy ſervant yet more, nd ſuffer me not by my folly to change ny bounty into ſin, thy grace into wan-onneſs. Give me the ſpirit of temperance nd ſobriety, that I may uſe thy creatures n the ſame meaſures and to the ſame urpoſes which thou haſt deſigned, ſo as ay beſt enable me to ſerve thee, but *ot to make proviſion for the fleſh, to fulfill he luſts thereof.* Let me not, as *Eſau*, refer meat before a bleſſing; but ſub-ue my appetite, ſubjecting it to reaſon nd the grace of God, being content with hat is moderate and uſeful, and eaſie

to be obtained, taking it in due time, receiving it thankfully, making it to minister to my body, that my body may be a good instrument of the Soul, and the Soul a Servant of thy Divine Majesty for ever and ever.

II.

PArdon, O God, in whatsoever I have offended thee by meat and drink and pleasures; and never let my body any more be oppressed with loads of sloth and delicacies, or my Soul drowned in seas of wine or strong drink: but let my appetites be changed into spiritual desires, that I may hunger after the *food of Angels*, and thirst for the *wine of elect Souls*, and may account it *meat and drink and pleasure to doe thy will*, O God. Lord, let me eat and drink so, that my food may not become a temptation, or a sin, or a disease; but grant that with so much caution and prudence I may watch over my appetite, that I may in the strength of thy mercies and refreshments, in the light of thy countenance, and in the paths of thy Commandments, walk before thee all the days of my life acceptable to thee in

Jesus

Jesus Christ, ever advancing his honour, and being filled with his Spirit, that I may at last partake of his glory, through the same *Jesus* Christ our Lord. *Amen.*

For Thursday.

A Prayer against Envy.

I.

O Most gracious Father, thou Spring of an eternal Charity, who hast so loved mankind, that thou didst open thy bosome, and send thy holy Son to convey thy mercies to us; and thou didst create Angels and Men, that thou mightest have objects to whom thou mightest communicate thy goodness: Give me grace to follow so glorious a precedent, that I may never envy the prosperity of any one, but rejoyce to honour him whom thou honourest, to love him whom thou lovest, to commend the vertuous, to discern the precious from the vile, giving honour to whom honour belongs; that I may go to Heaven in the noblest way of rejoycing in the good of others.

II.

O Dear God, never ſuffer the Devil to rub his vileſt Leproſie of Envy upon me; never let me have the affections of the deſperate and damned; let it not be ill with me, when it is well with others: but let thy holy Spirit ſo overrule me for ever, that I may pity the afflicted, and be compaſſionate, and have a fellow-feeling of my brother's ſorrows, and that I may as much as I can promote his good, and give thee thanks for it, and rejoyce with them that do rejoyce; never cenſuring his actions curſtly, nor detracting from his praiſes ſpitefully, nor upbraiding his infelicities maliciouſly, but pleaſed in all things which thou doeſt or giveſt; that I may then triumph in ſpirit when thy Kingdome is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoyce, when the Devil's intereſt is deſtroyed, truly loving thee, and truly loving my brother; that we may all together joyn in the holy Communion of Saints, both here and hereafter, in the meaſures of grace and glory, through *Jeſus* Chriſt our Lord. *Amen.*

For

For Friday.

A Prayer againſt Wrath and inordinate Anger.

I.

O Almighty Judge of Men and Angels, whoſe anger is always the minister of Juſtice, ſlow, but ſevere, not lightly ariſing, but falling heavily when it comes; give to thy ſervant a meek and a gentle ſpirit, that I alſo may be ſlow to anger, and eaſie to mercy and forgiveneſs. Give me a wiſe and a conſtant heart, that I may not be moved with every trifling miſtake and inconſiderable accident in the converſation and entercourſe of others, never be moved to an intemperate anger for any injury that is done or offered; let my anger ever be upon a juſt cauſe, meaſured with moderation and reaſon, expreſſed with charity and prudence, laſting but till it hath done ſome good, either upon my ſelf or others.

II.

LOrd, let me be ever courteous, and easie to be intreated; never let me fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or cross accident, no imployment or weariness, make me angry, or ungentle and discontent, or unthankfull, or uneasie to them that minister to me; but in all things make me like unto the holy *Jesus*. Give me the spirit of a Christian, charitable, humble, merciful and meek, useful and liberal, complying with every chance; angry at nothing but my own sins, and grieving for the sins of others: that while my passion obeys my reason, and my reason is religious, and my religion is pure and undefiled, managed with humility, and adorned with charity, I may escape thy anger which I have deserved, and may dwell in thy love, and be thy son and Servant for ever, through *Jesus* Christ our Lord. *Amen.*

For

For Saturday.

A Prayer againſt wearineſs in well-doing.

I.

O My God, merciſull and gracious, my Soul groans under the loads of its own infirmity, when *my ſpirit is willing, my fleſh is weak*, my underſtanding fooliſh and imperfect, my will peeviſh and liſtleſs, my affections wandering after ſtrange objects, my fancy wild and unfixed, all my ſenſes miniſter to folly and vanity; and though they were all made for Religion, yet they leaſt of all delight in that. O my God, pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to Religion, an unwearied ſpirit in the things of God. Let me not reliſh or delight in the things of the world, in ſenſual objects and tranſitory poſſeſſions; but make my eyes look up to thee, my Soul be filled with thee, my ſpirit raviſhed with thy love, my underſtanding imployed in the meditation of thy Law, all my

powers and faculties of Soul and bod wholly ſerving thee, and delighting i ſuch holy miniſteries.

II.

O Moſt glorious God, what greate favour is there then that I may, an what eaſier imployment can there b then to *pray* to thee, to be admitted t thy preſence, and to repreſent our needs and that we have our needs ſupplied one ly for asking and deſiring paſſionatel and humbly? But we rather quit ou hopes of Heaven, then buy it at th cheapeſt rate of humble prayer. This O God, is the greateſt infirmity and in felicity of man, and hath an intolerable cauſe, and is an inſufferable evil.

III.

O Relieve my ſpirit with thy graci ouſneſs, take from me all tediouſ neſs of ſpirit, and give me a laborioufneſs that will not be tired, a hope that ſhall never fail, a deſire of holineſs not to be ſatisfied till it poſſeſſes, a charity that will always increaſe; that I, making Religion the buſineſs of my whole life, may turn all things into Religion, doing all

to

to thy glory, and by the measures of thy Word and of thy Spirit; that when thou shalt call me from this deliciousness of imployment, and the holy mysteries of Grace, I may pass into the imployment of Saints and Angels, whose work it is with eternal joy and thanksgiving to sing praises to the mercies of the great Redeemer of Men, and Saviour of Men and Angels, *Jesus* Christ our Lord: To whom, with the Father and the Holy Ghost, be all honour and worship, all service and thanks, all Glory and Dominion, for ever and ever. *Amen.*

A Prayer to be said by a Maiden, before she enters into the state of Marriage.

I.

O Most glorious God, and my most indulgent Lord and gracious Father, who dost bless us by thy bounty, pardon us by thy mercy, support and guide us by thy grace, and govern us sweetly by thy providence; I give thee most humble and hearty thanks, that thou hast hi-

therto preſerved me in my Virgin-ſtate with innocence and chaſtity in a good name and a modeſt report. It is thy goodneſs alone, and the bleſſed emanation of thy holy Spirit, by which I have been preſerved; and to thee I return all praiſe and thanks, and adore and love thy goodneſs infinite.

II.

AND now, O Lord, ſince by thy diſpenſation and over-ruling providence I am to change my condition, and enter into the holy ſtate of Marriage, which thou haſt ſanctified by thy Inſtitution, and bleſſed by thy Word and Promiſes, and raiſed up to an excellent myſtery, that it might repreſent the Union of Chriſt and his Church; be pleaſed to go along with thy ſervant in my entring into and paſſing through this ſtate, that it may not be a ſtate of temptation or ſorrow, by occaſion of my ſins or infirmities, but of holineſs and comfort, as thou haſt intended it to all that love and fear thy holy Name.

III. Lord,

III.

O Lord, bleſs and preſerve that dear perſon whom thou haſt choſen to be my Husband: let his life be long and bleſſed, comfortable and holy; and let me alſo become a great bleſſing and comfort unto him, a ſharer in all his joys, a refreſhment in all his ſorrows, a meet helper for him in all accidents and changes of the world. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the deareſt union of love and holineſs; and mine to him in all ſweetneſs, and charity, and compliance. Keep from me all moroſity and ungentleneſs, all ſullenneſs and harſhneſs of diſpoſition, all pride and vanity, all diſcontentedneſs and unreaſonableneſs of paſſion and humour: and make me humble and obedient, charitable and loving, patient and contented, uſeful and obſervant; that we may delight in each other according to thy bleſſed Word and Ordinance, and both of us may rejoyce in thee, having our portion in the love and ſervice of God for ever and ever.

IV.

O Bleſſed Father, never ſuffer an
miſtakes or diſcontent, any diſtruſ
fulneſs or ſorrow, any trifling arreſts
fancy or unhandſome accident, to cau
any unkindneſs between us: but let u
ſo dearly love, ſo affectionately obſerve
ſo religiouſly attend to each other's goo
and content, that we may always pleaſ
thee, and by this learn and practiſe ou
duty and greateſt love to thee, and be
come mutual helps to each other in th
way of Godlineſs; that when we hav
received the bleſſings of a married life
the comforts of ſociety, the endearment
of a holy and great affection, and the
dowry of bleſſed children, we may fo
ever dwell together in the embraces o
thy love and glories, feaſting in the
Marriage-ſupper of the Lamb to eterna
ages, through *Jeſus* Chriſt our Lord
Amen, Amen.

A Prayer for a holy and a happy Death.

O Eternal and Holy *Jeſus*, who by
death haſt overcome death, and by
thy

thy Paſſion haſt taken out its ſting, and made it to become one of the gates of Heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death: let thy grace accompany me all the days of my life, that I may by a holy converſation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatſoever hour thou ſhalt come. Lord, let not my death be in any ſenſe unprovided, nor untimely, nor haſty, but after the manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Let my ſenſe and my underſtanding be preſerved intire till the laſt of my days, and grant that I may die the death of the righteous, free from debt and deadly ſin; having firſt diſcharged all my obligations of Juſtice, leaving none miſerable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy bleſſing deſcend upon their heads, and abide there till they ſhall meet me in the boſome of our Lord. Preſerve me ever in the communion and peace of the Church; and bleſs my Death-bed

with

with the opportunity of a holy and a ſpiritual Guide, with the aſſiſtance and guard of Angels, with the reception of the holy Sacrament, with patience and dereliction of my own deſires, with a ſtrong faith, and a firm and humbled hope, with juſt meaſures of repentance, and great treaſures of charity to thee my God and to all the world, that my Soul in the arms of the holy *Jeſus* may be depoſited with ſafety and joy, there to expect the revelation of thy day, and then to partake the glories of thy Kingdom, O eternal and holy *Jeſus*. *Amen.*

FESTI-

FESTIVAL HYMNS,

Celebrating the Myſteries and chief Feſtivals of the Year, according to the manner of the ancient Church: fitted to the fancy and devotion of the younger and pious perſons.

Apt for memory, and to be joyned to their other Prayers.

Hymns for Advent, or the Weeks immediately before the Birth of our Bleſſed Saviour.

I.

WHen, Lord, O when ſhall we
Our Dear Salvation ſee?
Ariſe, ariſe,
Our fainting eyes

Have

Have long'd all night, and 'twas a long one
Man never yet could say. (too.
He saw more then one day,
One day of *Eden*'s seven:
The guilty hour there blasted with the breath
Of sin and death
Hath ever since worn a nocturnal hue.
But thou hast given us hopes that we
At length another day shall see,
Wherein each vile neglected place,
Gilt with the aspect of thy face,
Shall be like that, the porch and gate of Hea-
How long, dear God, how long! (ven,
See how the Nations throng:
All humane kinde,
Knit and combin'd
Into one body, look for thee their Head.
Pity our multitude.
Lord, we are vile and rude,
Headless and senseless, without thee,
Of all things but the want of thy blest face.
O haste apace,
And thy bright self to this our body wed,
That, through the influx of thy power,
Each part that er'st confusion wore
May put on order, and appear
Spruce as the childhood of the year,
When thou to it shalt so united be.

Amen.

The

The second Hymn for Advent; *or Christ's coming to* Jerusalem *in triumph.*

LOrd, come away,
Why dost thou stay?
Thy rode is ready, and thy paths made straight
With longing expectation wait
The Consecration of thy beautious feet.
Ride on triumphantly, behold we lay
Our lusts and proud wills in thy way.
Hosanna! welcome to our hearts. Lord, here
Thou hast a Temple too, and full as dear
As that of *Sion*, and as full of sin. (in.
Nothing but Thieves and robbers dwel there-
Enter, & chase them forth, & cleanse the floor;
Crucifie them, that they may never more
Profane that holy place,
Where thou hast chose to set thy face.
And then, if our stiff tongues shall be
Mute in the praises of thy Deity,
The stones out of the Temple wall
Shall cry aloud and call
Hosanna! and thy glorious footsteps greet.
Amen.

Hymns for Christmas-day.

I.

MYsterious truth! that the self-same should
A Lamb, a Shepherd, and a Lion too! (be
Yet such was he
Whom first the sheperds knew,
When they themselves became
Sheep to the Shepherd-Lamb.
Shepherd of men and Angels, Lamb of God,
Lion of *Judah*, by these titles keep
The Wolf from thy indangered Sheep.
Bring all the world unto thy Fold;
Let Jews and Gentiles hither come
In numbers great that can't be told,
And call thy Lambs, that wander, home.
Glory be to God on high,
All glories be to th' glorious Deity.

The second Hymn; being a Dialogue between three Shepherds.

1. WHere is this blessed Babe
That hath made
All the world so full of joy
And expectation;

That

That glorious boy
That crowns each Nation
With a triumphant wreath of bleſſedneſs?

2. Where ſhould he be but in the throng,
And among
His Angel-Miniſters, that ſing
And take wing
Juſt as may Echo to his Voice,
And rejoice,
When wing and tongue and all
May ſo procure their happineſs?

3. But he hath other Waiters now,
A poor Cow,
An Ox and Mule ſtand and behold,
And wonder,
That a ſtable ſhould enfold
Him that can thunder.

Chorus. O what a gracious God have we!
How good! how great! even as our miſery.

The third Hymn: Of Chriſt's Birth in an Inne.

THe bleſſed Virgin travail'd without pain,
And lodged in an Inne,
A glorious Star the ſign,
But

But of a greater gueſt then ever came that w
For there he lay
That is the God of Night and Day,
And over all the pow'rs of Heaven doth rei
It was the time of great *Auguſtus* Tax,
And then he comes
That pays all ſums,
Even the whole price of loſt Humanity,
And ſets us free
From the ungodly Empirie
Of Sin, and Satan, and of Death.
O make our hearts, bleſt God, thy lodgin
And in our breaſt (plac
Be pleas'd to reſt;
For thou lov'ſt Temples better then an Inn
And cauſe that ſin
May not profane the Deity within,
And ſully o're the ornaments of Grace.

Amen.

A Hymn for Chriſtmas-day.

AWake, my Soul, and come away,
Put on thy beſt array,
Leſt if thou longer ſtay,
Thou loſe ſome minutes of ſo bleſt a day.

Goe

e run and bid good morrow to the Sun,
Welcome his safe return to Capricorn,
And that great morn
Wherein a God was born,
Whose story none can tell
he whose every word's a Miracle.

day Almightiness grew weak,
The Word it self was mute,
And could not speak.

at Jacob's Star which made the Sun
To dazzle, if he durst look on,
Now mantled o're in Bethlehem's night
row'd a Star to shew him light.
He that begirt each Zone,
To whom both Poles are one,
Who grasp'd the Zodiack in's hand,
And made it move or stand,
Is now by Nature Man,
By stature but a span;
Eternity is now grown short,
A King is born without a Court;
e water thirsts, the Fountain's dry,
nd life, being born, made apt to die.

orus. Then let our praises emulate and vie
With his Humility;

Since

Since he's exil'd from skies,
That we might rise,
From low estate of men
Let's sing him up agen.
Each man wind up's heart
To bear a part
In that Angelick Quire; and show
His glory high, as he was low.
Let's sing t'wards men good will and Charity
Peace upon earth, Glory to God on high.
Hallelujah, Hallelujah.

A Hymn upon S. John's *day.*

THis day
We sing
The friend of our eternal King,
Who in his bosom lay,
And kept the Keys
Of his profound and glorious Mysteries:
Which to the world dispensed by his hand,
Made it stand
Fix'd in amazement to behold that light
Which came
From the Throne of the Lamb,
To invite (see
Our wretched eyes (which nothing else could
But fire and sword, hunger and miserie)
T' an-

T' anticipate by their raviſh'd ſight
The beauty of Celeſtial delight.
Myſterious God, regard me when I pray:
And when this load of clay
Shall fall away,
O let thy gracious hand conduct me up,
Where on the Lamb's rich viands I may ſup;
And in this laſt ſupper I
May with thy friend in thy ſweet boſome lie
For ever in Eternity.
Alleluiah.

Upon the day of the holy Innocents.

MOurnfull *Judah* ſhreeks and cries
At the obſequies
Of their Babes, that cry
More that they loſe the paps, then that they die.
He that came with life to all
Brings the Babes a funeral,
To redeem from ſlaughter him
Who did redeem us all from ſin.
They like himſelf went ſpotleſs hence,
A ſacrifice to Innocence,
Which now does ride
Trampling upon *Herod*'s pride,
Paſſing from their fontinels of clay
To heaven a milky and a bloudy way.

All

All their tears and groans are dead,
And they to rest and glory fled. (fall,
Lord, who wert pleas'd so many Babes should
Whil'st each sword hop'd that every of the All
Was the desired King, make us to be
In Innocence like them, in Glory thee.

Amen.

Upon the Epiphany, and the three Wise men of the East coming to worship Jesus.

A Comet dangling in the air
Presag'd the ruin both of Death & Sin,
And told the wise men of a King,
The King of Glory, and the Sun
Of Righteousness, who then begun
To draw towards that blessed Hemisphere.
They from the farthest East this new
And unknown light pursue,
Till they appear
In this blest Infant-King's propitious eye,
And pay their homage to his Royalty.
Persia might then the rising Sun adore,
It was Idolatry no more.
Great God, they gave to thee
Myrrhe,

Myrrhe, Frankincense and Gold:
But, Lord, with what shall we
resent our selves before thy Majesty,
Whom thou redeem'dst when we were sold?
W'have nothing but our selves, and scarce that
Vile dirt and clay: (neither;
Yet it is soft, and may
Impression take.
ccept it, Lord, and say, this thou hadst rather;
amp it, and on this sordid metall make
Thy holy image, and it shall out-shine
The beauty of the golden Mine.

Amen.

A Meditation of the Four last things, { Death, Judgment, Heaven, Hell. } *For the time of Lent especially.*

A Meditation of Death.

DEath, the old Serpent's Son,
Thou hadst a sting once like thy Sire,
hat carried Hell and ever-burning fire:
But those black days are done;
Thy foolish spite buried thy sting

In the profound and wide
Wound of our Saviour's side.
And now thou art become a tame and harmle
A thing we dare not fear (thing
Since we hear
That our triumphant God, to punish thee
For the affront thou didst him on the Tree,
Hath snatcht the keys of Hell out of thy hand
And made thee stand (my
A Porter to the gate of Life, thy mortal en
O thou who art that Gate, command that he
May, when we die,
And thither flee, (the
Let us into the Courts of Heaven thorou
Alleluiah.

The Prayer.

MY Soul doth pant tow'rds thee,
My God, Source of eternal life:
Flesh fights with me;
Oh end the strife,
And part us, that in peace I may
Unclay
My wearied spirit, and take
My flight to thy eternal Spring,
Where, for his sake
Who is my King,
I may wash all my tears away
That day.

Thou Conquerer of Death,
Glorious Triumpher o're the Grave,
Whose holy breath
Was spent to save
Lost Mankind, make me to be styl'd
Thy Child;
And take me when I die,
And go unto my dust, my Soul
Above the sky
With Saints enroll,
That in thy arms for ever I
May lie. *Amen.*

Of the Day of Judgment.

GReat Judge of all, how we vile wretches
Our guilty bones do ake, (quake!
Our marrow freezes, when we think
Of the consuming fire
Of thine ire;
And horrid phials thou shalt make
The wicked drink,
When thou the wine-press of thy wrath shalt
With feet of lead. (tread
Sinful, rebellious clay! what unknown place
Shall hide it from thy face?
When earth shall vanish from thy sight,

The Heavens, that never err'd,
But observ'd (flight
Thy laws, shall from thy presence take thei
And, kill'd with glory, their bright eyes star
Start from their head; (dea
Lord, how shall we,
Thy enemies, endure to se
So bright, so killing Majesty
Mercy, dear Saviour: thy Judgement-seat
We dare not, Lord, intreat
We are condemn'd already there.
Mercy; vouchsafe one look (here
Of life. Lord, we can reade thy *saving Jesu*
And in his Name our own Salvation see.
Lord, set us free;
The book of sin
Is cross'd within,
Our debts are paid by thee.
Mercy.

Of Heaven.

O Beauteous God, uncircumscribed Treasure
Of an eternal pleasure,
Thy Throne is seated far
Above the highest Star,
Where thou prepar'st a glorious place
Within the brightness of thy face

For

For every spirit
To inherit
That builds his hopes on thy merit,
And loves thee with an holy Charity.
What ravish'd heart, Seraphick tongue or eye,
Clear as the mornings rise,
Can speak, or think, or see
That bright Eternity,
Where the great King's transparent Throne
Is of an intire Jasper stone?
There the eye
O'th' Chrysolite,
And a skie
Of Diamonds, Rubies, Chrysoprase,
And above all thy holy Face
Makes an Eternal Clarity.
When thou thy Jewels up dost bind, that day
Remember us, we pray;
That where the Beryll lies
And the Crystal 'bove the skies,
There thou may'st appoint us place
Within the brightness of thy face,
And our Soul
In the Scrowl
Of life and blissfulnes enrowl,
That we may praise thee to eternity.

Alleluiah.

Of Hell.

HOrrid darkneſs, ſad and ſore,
And an eternal Night,
Groans and ſhrieks, and thouſand more,
In the want of glorious light
Every corner hath a Snake
In the accurſed lake.
Seas of fire, beds of ſnow
Are the beſt delights below;
A Viper from the fire
Is his hire
That knows not moments from Eternity.
Glorious God of Day and Night,
Spring of Eternal Light,
Alleluiahs, Hymns and Pſalms,
And Coronets of Palms
Fill thy people evermore.
O mighty God,
Let not thy bruiſing rod
Cruſh our loins with an eternal preſſure;
O let thy mercy be the meaſure:
For if thou keepeſt wrath in ſtore,
We all ſhall die,
And none be left to glori
Thy Name, and tell
How thou haſt ſav'd our Souls from Hell.
Mercy.

On the Conversion of S. Paul.

Full of wrath, his threatning breath
Belching nought but chains and death,
Saul was arrested in his way
By a voice and a light,
That if a thousand days
Should joyn rays
To beautifie one day,
t would not shew so glorious and so bright.
n his amazed eyes it night did fling,
That day might break within;
And by those beams of Faith
ake him of a child of wrath
ecome a vessel full of *glory*.
ord, curb us in our dark and sinfull way.
We humbly pray,
When we down horrid precipices run
With feet that thirst to be undone,
That this may be our *story*.
Allelujah.

On the Purification of the Blessed Virgin.

Pure and spotless was the Maid
That to the Temple came,

A pair of Turtle-doves she paid,
Although she brought the Lamb
Pure and spotless though she were,
Her body chast and her Soul fair,
She to the Temple we
To be purifi'd,
And try'd
That she was spotless and obedient.
O make us to follow so 'blest Precedent,
And Purifie our Souls, for we
Are cloath'd with sin and misery.
From our Conception
One Imperfection,
And a continued state of sin,
Hath sullied all our faculties within.
We present our Souls to thee
Full of need and misery;
And for Redemption a Lamb
The purest, whitest that e're came
A Sacrifice to thee,
Even he that bled upon the Tree.

On Good-Friday.

THe Lamb is eaten, and is yet again
Preparing to be slain.
The cup is full and mixt,
And must be drunk:
Worn

O Wormwood and gall
To this are draughts to beguile care withall.
Yet the Decree is fixt,
Doubled knees and groans and cries,
Prayers and ſighs and flowing eyes
Could not intreat.
His ſad Soul ſunk
Under the heavy preſſure of our ſin,
The pains of Death and Hell
About him dwell.
His Father's burning wrath did make
His very heart, like melting wax, to ſweat
Rivers of bloud
Through the pure ſtrainer of his skin:
His boiling body ſtood
Bubbling all o're,
As if the wretched whole were but one door
To let in pain and grief,
And turn out all relief.
O thou, who for our ſake
Didſt drink up
This bitter Cup,
Remember us, we pray,
In thy day,
When down
The ſtruggling throats of wicked men
The dregs of thy juſt fury ſhall be thrown.
Oh then
Let thy unbounded mercy think

On us, for whom
Thou underwent'st this heavy doom
And give us of the well of life to drink.
Amen.

On the Annunciation to the Bleſſed Virgin.

A Winged harbinger from bright heav'n
Beſpeaks a lodging-room (flown
For the mighty King of Love,
The ſpotleſs ſtructure of a Virgin-womb
O're-ſhadow'd with the wings of the bleſt
For he was travelling to earth, (Dove:
But did deſire to lay
By the way,
That he might ſhift his cloaths, and be
A perfect Man as well as we.
How good a God have we! who for our ſake,
To ſave us from the burning lake,
Did change the order of Creation:
At firſt he made
Man like himſelf in his own Image; now,
In the more bleſſed reparation,
The heavens bow,
Eternity took the meaſure of a ſpan,
And ſaid,

Let

Let us make our self like Man,
And not from Man the Woman take,
But from the Woman, Man.
Alleluiah: we adore
His Name whose goodness hath no store.
Alleluiah.

Easter-day.

WHat glorious light!
How bright a Sun after so sad a night
Does now begin to dawn! Bless'd were those eyes
That did behold
This Sun when he did first unfold
His glorious beams, and now begin to rise.
It was the holy tender Sex
That saw the first ray:
Saint *Peter* and the other had the reflex,
The second glimpse o'th' day.
Innocence had the first, and he
That fled, and then did penance, next did see
The glorious Sun of Righteousness
In his new dress
Of triumph, immortality and bliss.
O dearest God, preserve our Souls
In holy innocence;
Or if we doe amiss,
Make

Make us to rise again to th' life of Grace, (face
That we may live with thee, & see thy glorious
The Crown of holy Penitence.
Alleluiah

On the Day of Ascension.

HE is risen higher, not set:
Indeed a cloud
Did with his leave make bold to shrowd
The Sun of Glory from Mount *Olivet*.
At Pentecost hee'l shew himself *again*,
When every ray shall be a tongue
To speak all comforts, and inspire
Our Souls with their celestial fire;
That we the Saints among
May sing and love and *reign*.
Amen.

On the Feast of Pentecost, or Whitsunday.

TOngues of fire from Heaven descend
With a mighty rushing wind,
To blow it up and make
A living fire
Of heavenly Charity and pure desire,
Where

Where they their residence should take.
On the Apostles sacred heads they sit,
Who now like Beacons do proclaim and tell
Th' invasion of the host of Hell,
And give men warning to defend
Themselves from the inraged brunt of it.
Lord, let the flames of holy Charity
And all her gifts and graces slide
Into our hearts, and there abide;
That thus refined, we may soar above
With it unto the element of Love,
Even unto thee, dear Spirit,
And there eternal peace and rest inherit.

Amen.

Penitential Hymns.

I.

LOrd, I have sinn'd, and the black number
To such a dismal sum, (swells
That should my stony heart and eies,
And this whole sinfull trunk, a floud become,
And run to tears, their drops could not suffice
To count my score,
Much less to pay:
But thou, my God, hast bloud in store,
And art the Patron of the poor.

Yet

Yet since the Balsame of thy bloud,
Although it can, will doe no good, (fore;
Unless the wounds be cleans'd with tears be-
Thou in whose sweet, but pensive, face
Laughter could never steal a place,
Teach but my heart and eyes
To melt away,
And then one drop of Balsam will suffice.
Amen.

II.

GReat God, and just! how canst thou see,
Dear God, our misery,
And not in mercy set us free?
Poor miserable man! how wert thou born,
Weak as the dewy jewels of the Morn,
Wrapt up in tender dust,
Guarded with sins and lust,
Who like Court-flatterers wait,
To serve themselves in thy unhappy fate?
Wealth is a snare, and poverty brings in
Inlets for theft, paving the way for sin:
Each perfum'd vanity doth gently breath
Sin in thy Soul, and whispers it to death.
Our faults like ulcerated sores do goe
O're the sound flesh, and do corrupt that too.
Lord, we are sick, spotted with sin,
Thick as a crusty Leper's skin.

Like

Like *Naaman*, bid us wash, yet let it be
In streams of bloud that flow from thee.
Then will we sing,
Touch'd by the heavenly Dove's bright wing,
Hallelujahs, Psalms and Praise
To God the Lord of night and daies;
Ever good, and ever just,
Ever high, who ever must
Thus be sung, is still the same:
Eternal praises crown his Name.

Amen.

A Prayer for Charity.

Full of Mercy, full of Love,
Look upon us from above;
Thou who taught'st the blind man's night
To entertain a double light,
Thine and the day's, (and that thine too:)
The Lame away his Crutches threw;
The parched crust of Leprosie
Return'd unto its infancy;
The Dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerfull mercy did even chase
The Devil from his usurp'd place,
Where

Where thou thy self should'st dwell, not he.
O let thy love our pattern be:
Let thy Mercy teach one Brother
To forgive and love another;
That copying thy Mercy here,
Thy Goodness may hereafter rear
Our Souls unto thy glory, when
Our Dust shall cease to be with men.

Amen.

The End.

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(2)

A GUIDE FOR THE PENITENT: OR A Modell drawn up for the help of a Devout Soul wounded with Sin.

Tertull.
Peccator omnium Notarum,
Et nulli Rei niſi pœnitentiæ natus.

LONDON,
Printed by *E. Fleſher*, for *R. Royſton*, Bookſeller to His moſt Sacred Majeſty.
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